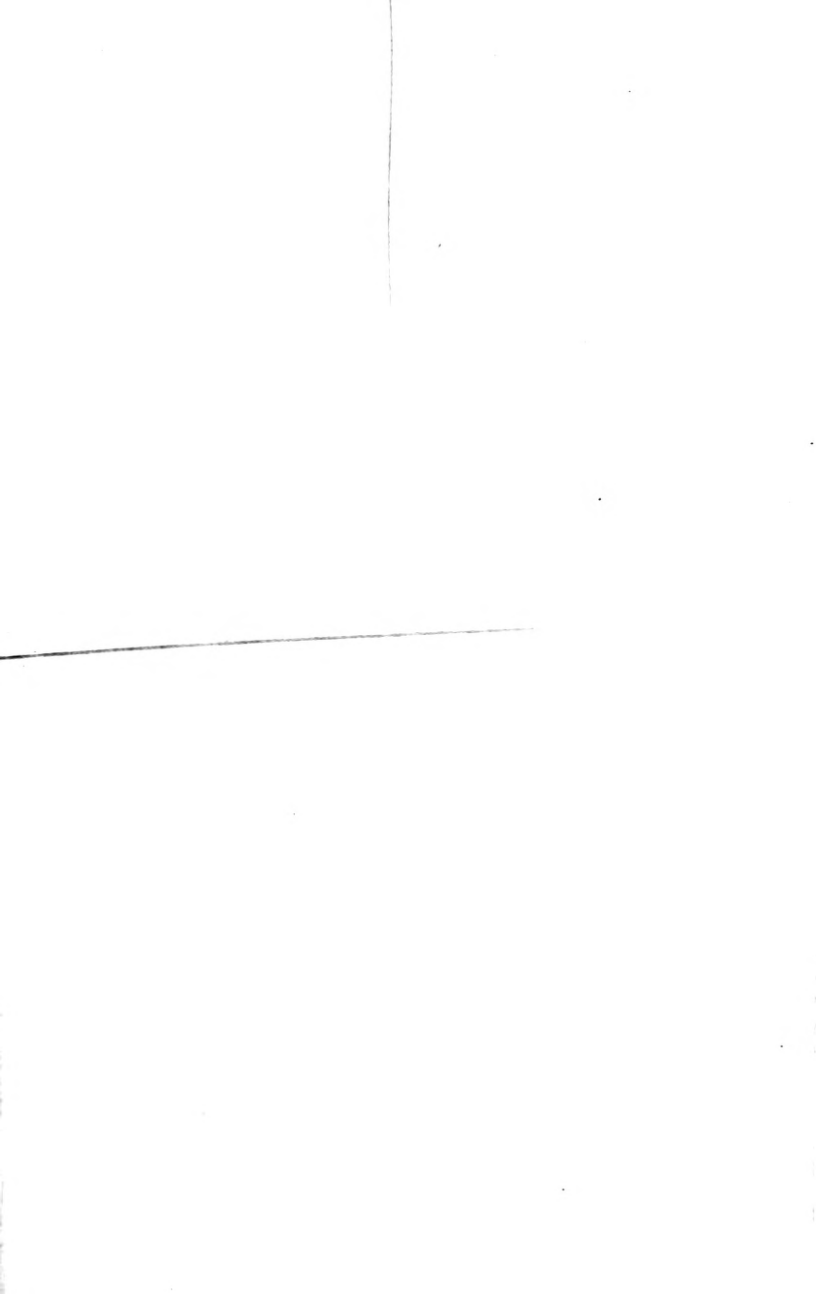




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THE RECLUSE

A FOURTEENTH CENTURY VERSION

OF

THE ANCREN RIWLE

CRITICALLY EDITED BY

JOEL PÅHLSSON

BY DUE PERMISSION OF THE PHILOSOPHICAL FACULTY OF LUND TO
BE PUBLICLY DISCUSSED IN ENGLISH IN LECTURE HALL VI,
SEPTEMBER 21ST, 1918, AT 4 O'CLOCK P. M. FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY



LUND 1918

PRINTED BY HAKAN OHLSSON

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Æ.

A FOURTEENTH CENTURY VERSION

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JOEL PÅHLSSON



LUND 1918

PRINTED BY HÅKAN OHLSSON

DEDICATED
TO
ANNA C. PAUES

420774

to soule and to blisse. my loue frendes. giuey good hope
 her to for þis is a myghty pat. dope mychel harme
 and ieiuey a man grette mede.

Papule meus qui te beatificauit illi te deprecium
 Who is goddes word. porous. ysaie. Who pat. þis
 you tofore you and seip. What is þe moday. pat þe
 lare and to goddys hale. Wepe you borne in þis. What
 de. þis. ben þine. þis. seip. oure. lorde.

Qui deus dissipauit omnia corpe qui hominibus placere
 confusi. sunt. qm. de. spiritus. eos. (Who. þe. lode.
 harte. her. bonas. for. hy. plesiden. to. men. hy. lo.
 conformed. god. hap. for. saken. hem)

Que vobis cu. omibz. hominibus. benediximus. v.
 s. h. 22. (Altyes. be. 32. pat. alle. our. blis.
 for. porous. pat. blissinge. hy. maken. you. ful. ppha.
 tas. as. her. fides. Wepe. on. þis. mane. 32. moten.
 vnderstonde. þis. Who. pat. loue. þe. more. i. blis.
 seip. for. þi. catel. for. hy. hapen. to. him. in. godde.
 of. þe. þe. more. porous. her. losenge. þan. 32. hy.
 sotten. þe. þe. sope. And. 32. hy. harten. þi. catel. hy.
 madden. lital. for. of. þi. soule. oip. of. þi. body. þis.
 ben. þine. tiamos. And. pat. blissinge. pat. þou.
 takest. of. hem. þingey. þe. to. degen. i. þis. þis.
 þe. in. to. a. pyde. porous. A. Wel. late. pat. þou. lare.
 of. þi. seluen. for. pat. þou. are. so. pnyed. And.
 to. bodily. harme. bope. for. hy. bigilen. þe. of. þi.
 catel. for. porous. her. pnyngge. þou. must. be.
 þe. gladly. of. þi. godde. i. pat. þou. losest. for. hy.
 ben. iquies. and. ful. pphas. And. 32. þou. lare.
 pat. hy. ben. vnde. þou. shalt. be. pnyed. þis.
 þou. susteynest. hem. in. þis. oure. pat. is. in.

ymmer sondunge. aduersite is mostliþunge And þis
þre is likyng þat lik^{ne} to synne. þis is
for þis point. for þe is likyng þat man
gen mychel mede fore as likyng in god
? þat þat fallow to hym. þe ymmer sondung is
folde fleshtlich & gostlich. fleshtlich as of
lecherie & glorie on glorie. Gostlich
as pride. onde. Wyppye couetyse. þise þan þe
ymmer sondunges þe seuen haues synnes
and þe foule byndes fleshtlich sondunges
may ben euened to þe bounde. And gostlich
sondunges þat is more dede of þe þe þe
may ben claped byest. bounde. as þe pencheþ
gyete fleshtlich temptacions for þat þe sale
hem and þe of þe þe þe þe þe þe na
sale hem noȝt. & ben þe gyete and gyflich
in goddes anen. and ben for þe mychel to dede
þe more. for þe of þe þe þe þe þe
leche & salu. as þe gostlich luytes na þe
þen us nouȝt sope and þe þe na sope
no salu of schyft & dalken to þe þe of
men lest þe na. þe þe þe þe þe on þe
man þe us am vncinande. / gūte þe þe
þe o þe / schelle as þe þe. þe & on þe ma
na is a man cinande. / schelle as þe þe
þe þe to þe þe cinande. / þe þe þe
þe na any schelle þe þe þe þe þe
þe þe þe þe. þe þe þe þe þe
to þe na & þe þe þe þe þe
on alles na þe na cinande. And þe
þe þe þe na þe þe þe.

PREFACE.

The late version of the *Ancren Riwe*, published now for the first time, is found on pp. 371 a—449 a of MS. Pepys 2498 in the library of Magdalene College, Cambridge. It was not until 1902 that the real contents of the volume were discovered and made known by Miss A. C. PAVES of Newnham College, Cambridge, who in that year gave a short account of the MS. in vol. XXX of the *Englische Studien* together with two brief extracts from the 'Recluse' as specimens. In the summer of 1905 I obtained my first introduction to the MS. through her kind assistance when I copied the text of the 'Recluse' and revised it in part. In 1907, 1908 and 1910 I undertook further revisions of my transcript, on the two latter occasions making my corrections on the actual proof-sheets.

In the catalogue of the Pepysian collection in the collector's own handwriting the MS. has been entered as follows: *Wickliffe's Sermon^{ne} on yf Epistles, Gospels, & Psalms—MSS. 1552¹. 2498*. As mentioned above, a description of the MS. was given by Miss PAVES, *Engl. Stud.* XXX. 344—346², and further in her A four-

¹ 1552 crossed over.

² An account of the contents of the MS. is given there. The various pieces contained in the volume begin and end as follows:

1. MS. p. 1 a—43 a:

begins: Of þe godhede of oure lordes suete jesu crist god almiȝth*

Oure suete lord Jhesu crist vpe his godhede he was tofore all creatures.

* *almiȝth*: a small hole in the leaf has effaced the last letter.

teenth century English Biblical Version, Upsala diss., Cambridge 1902; again by W. H. HULME, *The Middle-English Harrowing of*

ends: And þe holy gost hem wissed & tauȝtte and conformed her Saronn þoruȝ miracles þat jesus dude for hem, ,
Here enden þe Gospels anhundreþ and sex. oute nomen þe passion of Jesu crist

Do so þat god be þi trende, *

2. p. 45 a—212 b. **

begins: **M**Any Men þere ben þat han wil to heren rede Romance & geste þat is more þan ydelschipp

ends: God sende vs his grace so to despenden his ȝift þat we moten comen to his blisse Amen,
Of þe holy omelies now j wil blyune:
God bringe vs to þat blisse! þere ioye is euere june,

3. p. 212 b—226 b.

begins: Here bigynnen good techinges of wise men wip þe ten hestes afterward. distinctelich expounded,

Salamon seiþ in alle þi werkes þenke on þe ende & þou schalt neuere don synne.

ends: god vs þider brynge for his grete merci AMEN.
"Þe comaundementȝ expounded! here enden j ȝou seiȝ,
vnto þe blis of heuene! god vs wisse þe weie,

4. p. 226 b—263 b.

begins: "Dapocalips on englissh: makeþ here gynnyng
After þis synful lyf: god graunt vs good wonyng

SEint Poule seiþ þapostle þat alle þo þat willen priuelich lenen in Jesu crist

ends: and duellen wip hym wipouten ende Amen, —
Þe Apocalips on englissch: here now makeþ ende,
Vnto þe blis of heuen! god graunte vs grace to wende,

5. p. 263 b—370 a.

begins: Of þe sautere on englissh: here is þe gynnyng,
Wip þe latyn bifore & Gregories expounyng

BEatus vir qui non abiit in consilio impiorum

ends: Þis is þe bileue catholyk þe whiche bot ȝif vehe man it bileue stedfastlich and strongelich he ne may nouȝt be saued. —
Ter quinquagenos cantat dauid ordine psalmos,
Versus his mille sex centum sex canit ille,

* Here — *freude*. the letters in this passage, which are ornamented with red strokes, differ from the rest of the MS. in form and size.

** At the top of the page in a hand from the XVth century (comp. p. X): *Mirror, or glasse to Looke in;*

Hell and Gospel of Nicodemus E.E.T.S., Extra Series 100, p. xxxiv—xxxvi. For the sake of convenience I here reproduce

6. p. 371 a—449 a.

begins: **R**Eeti diligent te, Jn canticis canticorum. sponsa ad sponsum.

ends: þat god ȝif it be his snete wille haue mercy on hem for his dère moder loue Amen,

"Dis good book Recluse! here now makeþ ende.

Vn to þe blis of heuen: god graunte vs grace to wende.

7. p. 449 a—459 b.

begins: "Of oure lefdy marie: bigynneþ now here þe pleynt
þat of þe passion of hir son sche telde with hert feynt

Ovre swete lefdy seint marie goddes moder of heuene

ends: þat lyneþ and regneþ wiþ outhen ende Amen

þe passioun as oure lefdy seiþ: of Jesu endeþ here,

Jn to þe blisse of heuen: vs bringe it all in fere.

8. p. 459 b—463 b.

Nicodemus Gospel;

begins: **P**E gode man & þe noble Prince Nichodemus.

ends: seiþ a Pater noster and an Ave maria,

Of þe vprist of Crist: as Nichodemus gau telle,

Here now make ich ende: god schilde vs all from helle

p. 463 b—464 prayers.

1. begins: **S**Wete fader of heuene haue merci on me synful wrecche
ends: & make me on of þi seruanntȝ ȝif it be þi swete wille Amen,
2. begins: **S**Wete lord Jesu crist goddes son of heuen I biseche þe inwardlich mercy
ends: and sende me grace þe forto lone & serue ouer al þing Amen
3. begins: **S**Wete lord Jesu crist fader & son & holy gost als wislich as þou madest al þe werlde of nouȝth.
ends: ygraced lord mercied worschiped and heized mote þou be of þe grace þat þou me hast ysent and sendest Amen,
4. begins: **L**Efdi seint marie als wis as þou art moder of mercy, & mayden & wyf
ends: biseche hym þat he wil haue pite and mercy on me. ȝif it be his swete will Amen,
5. begins: **A**lle halewen I biseche þou for Jesu cristes lone
ends: biseche hym þat he wil haue pite & mercy on me ȝif it be his wille Amen.

Explicit.

part of their statements and add a few supplementary remarks as to the general character of the MS. and my method of treating the text. In order to give some idea of the appearance of this interesting volume I have appended a photographic reproduction of the upper part of p. 406 of the MS.

Judging from the writing as well as from a note on p. 370 of the volume — given below p. xi — Miss Paues (*op. cit.* p. lvm) considers the MS. as belonging 'to about the year 1400'. As stated by Hulme, the MS. is a large folio on vellum, consisting of 232 leaves (fol. 22 only a half-sheet) — besides two paper fly-leaves at the commencement and two at the end of the volume — arranged in quires of eight leaves each, as is shown by catch-words, which occur with perfect regularity on every sixteenth page, except at the end of the third and the twenty-third quires, which contain 14 and 11 leaves respectively. The MS. is numbered by pages in a recent handwriting, evidently by Daniel Waterland (Fellow of Magdalene College, 1683—1740); the first leaf of every quire also bears its number in pencil. The size of the page is now $13\frac{1}{16} \times 9\frac{10}{16}$ inches, but in the re-binding the margins of many of the leaves have more or less been cut off. The written matter is in two columns, measuring $11\frac{1}{2} \times 4$ inches each, each column containing 54 lines, and separated by a free space of $\frac{1}{2}$ inch. The pages are ruled and the columns marked off in pale violet ink, in some places very distinct, in others hardly visible. The handwriting, dating apparently from the close of the XIVth century, is clear, fairly large, the same throughout, though with slight variations in the size and form of the letters. The ink is generally a deep black at times shading off into brown. In several places where the parchment is comparatively thin, the ink has run through the leaf. Occasionally the writing is somewhat faint, often it seems, owing to the nature and preparation of the parchment; everywhere, however, it is quite legible. Headings, Latin quotations and now and then English words and phrases are in red ink (indicated in my print by spaced out letters). In the same colour are inserted marginal notes of varying size giving the names of the supposed authors of the quotations.

The MS. is ornamented in the following way:

1. The beginning of each separate work (except the last two) in the volume is marked by large capitals elaborated with great care and taste, varying in size from $2\frac{13}{16} \times 2\frac{7}{16}$ to $1\frac{1}{16} \times 1\frac{1}{16}$ inches (12 to 6 MS.-lines deep). The letter itself is in blue and red with the interior profusely adorned with patterns of leaves and twisted designs in red, or red and violet on a background lined in red. The initials of 'papocalips' p. 226 b. and 'pe sautere' p. 263 b. are, however, altogether different, being delicately traced in black, the former ornamented with heads of a man and a dragon, the latter embellished with a dragon-design. These seem to have been left unfinished, as the paint has never been filled in.

2. Sections and subdivisions of each separate work are marked with smaller initials, which are generally 2—4, very often 3 MS.-lines deep, but in the 'Recluse' and the two texts following their depth is only 2 lines. These initials are in blue with the interior adorned in much the same fashion as the larger ones, and framed in by red strokes (indicated in my print by extra large capitals).

3. Shorter paragraphs are opened by small unornamented initials also in blue, about the height of one line. In the text they act as introductions to Latin quotations. (Indicated by fat letters).

4. Black capitals, or even ordinary small letters at the beginning of words are occasionally ornamented with red strokes (instances of these in the 'Recluse' are noticed in the foot-notes).

The capitals and paragraph-marks (¶), generally in blue or in blue and red alternately ('Techinges of wise men'), have been inserted after the text was written. This is proved by the fact that in case of the rubrics small guide-letters in black or red are still clearly distinguishable in the margin, while the position of a paragraph-mark is indicated by double slanting lines, which may still be traced under the red or blue colour. In the latter part of the 'Techinges of wise men', in 'papocalips' and 'pe santere', pp. 221—370, the space left for these rubrics has not always been utilized as was originally intended, roughly drawn capitals in black or red, one in violet, probably by a later hand, occupying the place of the more elaborately drawn characters, some-

times even these have not been inserted, leaving blank spaces. In 'pe sautere' a large initial (7—5 lines deep) was intended to be placed at the beginning of the following psalms (numbered according to the MS.): 26, 38, 52, 68, 80, 97, 109¹. The large rubrics, a description of which is given above (p. vii), are sometimes followed by a character of fair size and careful ornamentation.

The catch-words are generally framed in by rough ornamental borders ending in a naive representation of a man's head.

The corrections which occur: erasures, marks of transposition, deletions and insertions, are all, as far as I can ascertain, the work of the original scribe, though occasionally the ink is somewhat faint. Generally a caret (^) marks the place of an insertion, sometimes, however, the stroke of some long letter, for instance p, answers this purpose.

In addition to the above-mentioned marginal notes (p. vi) and other insertions in the original handwriting, the MS. shows a great many entries, made at later times by various hands and in various shades of ink. Thus the inside of the cover bears the classmark N^o 2498, in red ink in Pepys's hand with the number 13 in small black characters a little to the left. On the recto of the first fly-leaf occur the following numbers:

1376. B.

1369 B. 1552.

in comparatively recent handwriting (16—18th century); the two first of these have been crossed out with black, the latter with red ink. The verso of the leaf has the following note by Waterland, given by Hulme, p. xxxv: *These Sermons are not Wickliff's. Neither Matter, nor Style, nor Manner are at all like his: neither was the Author any Wicklevite. Indeed, the Language Seems to be older than Wickliff*. On the recto of the second fly-leaf, which is now loose, occurs a table of contents, also in Waterland's hand and quoted by Hulme, p. xxxv. For the sake of completeness I reproduce it here:

¹ Dominus illuminatio mea, Dixi custodiam vias, Dixi insipiens in corde, Saluum me fac, Exultate Deo, Cantate Domino, Dixit Dominus domine.

The Contents.

1. *The History of the Life of Christ, with a comment thereupon.* p. 1.
 2. *The Mirrour, being a Comment ^{OF SERMONS} upon the Gospels, throughout the year.* p. 45.
 3. *Sayings of wise men.* 212.
 4. *The ten Commandments.* 217.
 5. *A Comment upon the Apocalypse.* 227.
 6. *The Psalter in English, with Gregory's Comment.* 263.
 7. *The Canticle, Confitebor tibi d'e.* 361.
 8. *The Song moyses.* p. 362.
 9. *The Canticle of Isaiah.* 364.
 10. *The Song of Zachary.* 368.
 11. *The Magnificat* — 368
 12. *The nunc dimittis.* 368.
 13. *The Athanasian Creed.* 369.
 14. *The Canticle upon the Mass.* 371. 373.
- Several Old Rules.* 371 &c.

To the verso of the same leaf is pasted a 'portrait' book-plate of Pepys's — designed by G. Kneller and engraved by R. R. White — with the inscription:

SAM. PEPYS. CAR. ET. IAC. ANGL. REGIB. A. SECRETIS. ADMIRALIE.

and the motto: MENS CUIUSQUE IS EST QUIQUE, resembling the one noted and reproduced by W. S. HARDY. Book-plates, pp. 216—218. Another 'little plate' with the initials S.P., encircled by anchors and ropes and bearing the above-mentioned inscription, is pasted on to the last page of the volume, of which half of the second column has been left blank. On the first fly-leaf at the end occur the following supplementary notes on the contents:

Priests, their duty and privileges p. 103. 104.

Baptism, its ceremonies. 117.

Testament-making p. 122. —

Obedience of wives. 127. *buron.* —

Sacramental Body and Blood of Xt. p. 168.

Purgatory. p. 213.

Canonical Hours. 376.

In numerous places in the text occur *marginalia*, consisting of hands — some of which are doubtless the work of the original scribe — and other marks to attract the attention of the reader, glosses and notes of various contents; often the word or passage in the text referred to is also underlined. The frequent occurrence of one hand calls for special notice; it dates, as M. Paul Meyer tells me, from about 1600, and Miss Paues considers it to be Stephan Batman's (*op. cit.* p. LVII). Very often he uses an artificial mode of writing, evidently an attempt to imitate the early English characters (printed in my text by spaced out *italics*). We may notice the following entries in this hand. On page 44, which has originally been left blank (as already stated, fol. 22 is only a half-sheet of one column, with the ending of 'pe gospels' on p. 43):

33p p p p p 3e 3e avamen

and then:

*Let reason Rule the, y^t this booke
shall reede:*

*Miche good matter shalt thou finde
in deede*

*Thoughe some bee ill, doo not the
reste dispise*

*Consider of the tyme, else thou
art not wize*

P. 370 b. — left blank by the original scribe, with 'pe sautere' ending on col. a — has the following notes:

: 3it euer thys booke, don take his flight.

on Stephan batman let it lizhte:

3it came to passe, and yt is true

I will not chunge yt, for no newe

*A learned pastor, this booke did make
and in those daies. taken for great sapiens
The reue dooth vrge a Christian too quake
the sight of souch blinde ignorance.*

*Who wolde not but wayle souch a blindnes
that hathe beame the curse of mrche wretchednes.*

*The first part is veri good
 thoughke a worde or two doo varie
 The second is not sound
 smaule truthe dooth carie
 Yet as the one, without the other thou cannot bee
 Else falshod with truthe mixed thou cannot see,*

*To answer the ennemy thou maiste be boulde
 When theiir owen penne sech errowres haue tolde.
 Teare not this book. but kepe it in store
 thou maiest else misse for knoweng of more.*

*The age of this book. by conferring with
 an other copy, was wretten when
 k henry the .4. had busines agayste
 the welshmen. An^o 1401.*

Shorter notes in this hand are often found throughout the volume and when they occur in the text of the 'Recluse', their presence has been indicated at the foot of the page.

The codex is bound in brown leather. On the front-cover is imprinted one of Pepys's smaller book-plates (p. ix), which shows his connection with the Admiralty, while a different plate, including the motto quoted above, acts as ornament to the other cover; the back of the volume is labelled:

WICKLEEF'S
 SERMON'S
 .. : MS : ..
 ' . . '

There remain only a few words to be said as to my method of treating the text of the MS. As is easily perceived, the scribe worked in a perfectly mechanical manner, and accordingly the results are sometimes most ridiculous. His careless blunders not only in the Latin quotations but even in the English text itself frequently present nonsense to the reader. There was therefore in my opinion only one way open to the editor — that of giving

the text exactly as it stands in the MS., and this seems to me to be clearly the best method to employ in a work of this kind. Consequently my object has been to give an exact reproduction of the MS., retaining even the most palpable errors of the scribe without emendation. The punctuation of the MS. is also adhered to. I have generally expanded the signs of abbreviation (denoting the letters added in *italics*), but when an expansion has seemed extremely uncertain, if not altogether impossible, owing to the corruption of a word or passage, I thought it necessary to keep the mark of contraction as nearly as my typographical resources would allow. In the MS.-readings: jhu, jhc, xps etc. the apparent h, c, x and p are rendered by e, s, ch and r; initial ff by F; ꝛ I reproduce as &, ꝛc as &c; the barred f and h are kept.

Frequently letters at the end of a word — in some cases in the middle as well — have tags or tails, which I have carefully noted in my copy. As these, however, often occur in places where they can have no meaning at all, and as moreover I could find no means of indicating them in the text of my edition, they have been altogether disregarded.

I may finally draw attention to the fact that my interpretation of certain symbols may not always seem consistent. It has often been difficult to decide whether certain initial letters are intended for capitals or not, particularly in the case of j, J and w, W. These characters are very much alike in form if used as capitals or as small letters; often my decision has been influenced by the size, in some cases by the context, and I only wish to point out that the type *j* represents an intermediate form which passes into either the capital or the small letter. The MS. contains different forms of the same character, for instance, there are two types of A, B, N; e, r, s, v, z and four of D; partly from typographical reasons they have all in my transcription been rendered uniformly. There is besides, as is usual, a close resemblance, often leading to confusion between c:t, e:o, n:u. The supposed intention of the scribe has in all cases been my guide. Some few doubtful cases I have remarked in the foot-notes. MS.: penance, temptaciõis etc. I expand: penau^{ce}, temptaciou^{us}.

In common with the corrections, the erasures have been subjected to a minute examination and I have made a record of them even when they only serve as corrections or emendations of miswritten or in other ways faulty letters. In several places, however, I have not been able to make sure whether there is an actual erasure or merely a flaw in or injury to the parchment¹.

As usual, separate words have very often been run together and, on the other hand, the component parts of one word have been sundered; such irregularities are everywhere retained in this edition. In some cases, however, where a word has been cut in half at the end of a line or when two words have been run together and subsequently separated by a short, often very faint, perpendicular stroke — probably by the original scribe — no notice has been taken.

Whenever a marginal note has been injured by the knife of the binder, the sign has marked the place of injury.

* *

*

In conclusion it is my desire to acknowledge with gratitude the kindness of all those who have rendered assistance in the preparation of this edition. I am highly under obligation to the Master and Fellows of Magdalene College for permission to publish the text and for granting easy access to the MS. To the Librarian and Staff of University Library, Cambridge I am greatly indebted for various acts of kindness and courtesy; my thanks are especially due to Mr. A. Rogers for much help and many useful suggestions in the course of my work on the MS. From my former teachers E. A. Koek and E. Ekwall, Professors

¹ I especially draw the attention to a large erasure, noted on p. 194. I have latterly consulted Miss Paves on the question and she writes to me, 'I do not think it is an actual erasure; the place feels rougher to the touch when compared with the rest of the parchment; the scribe may have used the pumice-stone. The colour of the nine lines is also darker than the rest of the page. The vellum in that portion is also thinner, as can be seen by holding up the leaf to the light.'

of the University of Lund, I have on many occasions received valuable hints and criticism. Finally I beg to tender my sincere thanks to Miss Paues who has, ever since she suggested this work to me, followed it with unfailing interest and generously given me encouragement and assistance whenever I have applied to her.

THE EDITOR.

THE RECLUSE

Reti¹ diligunt te, In canticis canticorum.
 sponsa ad sponsum. Est rectum gramaticum².
 rectum geometrioum. rectum theologium, &
 sunt difference totidem regularum. De recto theo-
 logio sermo nobis est cuius regule due sunt: una 5
 circa cordis direccionem, Altera versatur circa ex-
 teriorem rectificacionem, Recti diligunt te, Lorde³
 seip goddes spouse to her derworþe spouse. þe riȝth louen þe.
 Hij ben riȝth þat lyuen after riȝth reule. Many dyuers reules.⁴
 þere ben. ac two þere ben among alle þat ich wil now speken 10
 of at þis tyme þorouȝ þe grace of god & of his dere moder
 marie. þat on reuleþ þe hert and makeþ it euene wiþ oute
 knooſt and doþe of þouȝth inwiþ and bywraieþ þe. & seiþ to þe.
 here þou synnest oþer wise ne may it nouȝth ben. þis reule
 is euere inwiþ þe & reuleþ þe hert as it auȝth to done, Hec 15
 est caritas illa quam describit apostolus de corde
 puro. & consciencia bona. & fide non ficta⁵. ¶ þis
 reule is⁶ charite of schire hert and clene inwiþ and trewe bylene,
 Misericordiam tuam scientibus te per fidem non
 fictam. iustam viam id est vite rectitudinem. hijs 20

¹ p. 371 a. At the top of the page in a XVIth century hand, as noted above: *The Canticle vpon the Masse, worth the keeping, to answer their wilfull blindnes. & semuchat straining.*

² *gramaticum*: between *a* and *m* traces of erasure.

³ Capitals and several small letters at the beginning of words on this page slightly ornamented in red.

⁴ The stop in red ink.

⁵ *ficta*: between *i* and *c* (on erasure?) traces of erasure.

⁶ *reule is*: on *l* and *s* traces of erasure.

qui recti sunt corde qui omnes voluntates suas dirigunt ad regulam diuine voluntatis. Jsti dicuntur noui atthonomasite. Vnde Psalmista. Benefac domine bonis & rectis corde. Jsti dicuntur vt glorientur
 5 testimonia. videlicet bone consciencie. Gloriamini omnes recti corde Quos silicet rectificauit regula illa supprema, rectificans omnes. de qua Augustinus dicit. Nichil petendum nisi regula¹ magisterij². & Apostolus³. omnes in eadem regula permaneamus.
 10 &c. // ¶ pat oper is al wip outen & reuleþ þe body pat techep hou men schullen heren hem. wip⁴ outen howe, eten. dryken. wirchen. liggen and fasten. bidden & stodien.

Hee est exercicio corporis que iuxta Apostolum modicum⁵ valet hee est regula recti Mechemiti
 15 quod sub geometrio recto continetur. ¶ þis reule nys nouyth bot forto seruen þat oper. for þat oper is as lefdy of house. and þis reule is as þiften forto seruen hir to wille and forto reulen þe hert wipinne. Now to onelich men & wymmen & to alle oper þat desiren forto seruen god what þat is ȝoure reule
 20 ȝe schulleþ riȝth wel witen. boþe þe jinner & þe vtter for hir sake. as vche man & vche womman may best seruen þe jinner. for alle men & wymmen moten holde o reule wipinne.

Quantum ad puritatem cordis circa quod versatur tota religio, ¶ þat is. alle men owen to holden on clenness of
 25 hert & on porte: þat is to louen god ouer al þinge. & þine euene cristen as þi seluen. þat is wille hem come to blisse wip þe and⁶ helpe hem bodilich ȝif þou may and gostlich. and bidde fast for hem. & teche hem ȝif þou canst better þan hij. Ac ȝif it be a wicked man oþer a womman of lyf holde þe out of his compaignye bot ȝif
 30 it be forto amenden hym. & elles he takeþ synne of hym. as seint Poule seiþ and setteþ an ensample and seiþ. riȝth as a gret fat ful of doghȝe takeþ souryng of a lytel gobett: riȝth so doostou of hym. And ȝif it be a man þat þou moste lyue by hym and erue þi susten-

¹ *regula*: ul touched up in black ink; l on erasure.

² *magisterij*: the first i over an expuncted e.

³ *Apostolus*: A, p, o, s touched up in black ink; o on erasure.

⁴ *wip*: w probably on erasure.

⁵ *modicum*: over ic traces of erasure.

⁶ p. 371 b.

aunce of hym: bidde fast for hym þat god amende hym ȝif it be his
 wille . and keepe þine hert clene & schire inwip & wip oute . clene &
 white *fram synne* . And ȝif þine hert wipnymeþ þe of any synne:
 go & amende it wip schryft . For noþing ne makeþ þe hert wronge
 bot synne one . For to riȝhten hir & maken hir smeþe . þat longeþ 5
 to vche ordre & to vche religioun . þe goode & all þe strengþe .
 þis reule nys nouȝth of mannes fyndels . Ac it is of goddes
 hestes . & *þerfore* it most þe better ben ykept . & wip þe more
 bisynesse . And *þerfor* it is euere iuwip & reuleþ þe hert and
 seiþ to þe . here þou synnest it ne may be non opere, 10
Quantum silicet ad obseruancias corporales . &c .
 ¶ þat is bodilich keepynges after þe vtter reule & þis is
 mannes fyndels . & for nouȝth nys it ymade bot for to seruen þe
 jinner to maken hire to suffren hardeschipes . wakyng . fastyng .
 wirchyng . & *oper* penaunces to done . Ac many ne may nouȝth 15
 suffren harde als wel as many . And *þerfore* þis vtter reule mote
 be chaunged after vche mannes manere as he may serue god best .
 For summe bep stronge & summe bep vnstronge of complexioun
 & of body boþe . and mowen paye god ful wel . summe wip lesse
 penaunce þan summe mowen . Summe is clerk oþer clergesse . 20
 and *þerfore* hij moten þe more wirchen þan þe lewed & siggen .
 Summe ben olde & nouȝth louelich . And summe ben ȝonge & louelich .
 & moten haue þe better warde . & þe better & þe bisilier ben aboute
 for to kepen hem seluen . And forþi schal vchone holde þe vtter reule
 after schriftes rede of gostlich men & wyse . And þe *seruauntes* þat 25
 knowen þe manere¹ of hem & witen her strengþe . þeiȝ hij schullen
seruen hem hij mowen þe vtter reule chaungen after wisdom . Ac by
 my red noman schal make none avow to do noþing bot do als wel
 as he may . For ȝif he make avow and breke it: he synnes dedlich .
 And *þerfore* do þat he may as he hadde made avow . And þeiȝ 30
 he ne do it nouȝth . he ne synnes nouȝth dedlich Bot ȝif he wil
 make *Professioun* to lyue onelich lyf . to þre þinges he moste
 make auow . To done obedience to his bisshope . And to chastite .
 And to helde þe stede stille *þere* his bisshop hym doþe þat he
 ne schal neuere þenne bot for nede one .² For who so bihoteþ 35
 god a þing . he it wil asken as biheste . And ȝif it be nouȝth

¹ *manere*: under the *n* an accidental curl.

² p. 372 a.

bihoten: hij mowen do at her lykyng of mete . & drynk . &
 werynge . bedes bidden so many as hym lyst . o^{per} on þis wyse .
 þise ben alle in free wille . Ac charite þat is loue and lowenesse .
 lete litel of oure seluen, trowelich helden þe ten hestes . schrift
 5 & penaunce . þis is þe moste penaunce þat man may do . forsake
 synne . For þere ben many þat done penaunce þat ne forsaken
 nouȝt her synne . Ac þat no stondeþ in no stede forto haue any
 mede in þe blis of heuene . Do penaunce and o^{per} goode werkes .
 þat god hap comaunded bope in þe olde lawȝe & in þe newe .
 10 And þerfore vche man it mote holden for þise reulen þe hert .
 And of her reulyng is almest al¹ þat j wil wryte . Bot in þe
 formest of þis boke & in þe last endyng . In þe first deel ichil
 wryte ȝoure seruise to onelich men & wymmen & to alle þat it
 wil vsen and may goode it is . ȝif any man askep of what ordre
 15 ȝe ben as many foles willen ? Ansuereþ on þis manere & seiþ
 þat ȝe ben of seint james ordre þat for his holynesse¹ was cleped
 goddes broþer . And þan askep hym of what ordre he is . & where
 he fyndeþ² ordre in holy wrytt & riȝth Religioun . Ac seint jame
 seiþ and makeþ ofte þis ensauple . þe³ gnatte foloweþ þe flesche .
 20 þat is⁴ to saye⁴ . Many maken mychel strengþe þere leste is seint
 jame seiþ . Religio munda & immaculata apud deum
 patrem hec est: Visitare Pupillos & viduas in tribu-
 lacione . ¶ þis is . riȝth religioun & wiþoute wemme is þat . þat
 can helpen faderles children & widewen . Hij ben faderles childer
 25 þat han forlorne þe fader of heuene for synne And hij ben
 widewen þat hane forlorne her spouse Jesu crist þorouȝ dedlich
 synne . Also þan he þat can fede þise wiþ holy lore¹ and þoron
 holy techyng bryng hem⁵ aȝein to her fader and to her⁶
 spouse . þis⁴ is þe heiȝest Religioun þat is . And þus descryueþ
 30 seint jame Ordre and riȝth Religioun . And þe laste deel to onelich
 men & wymmen . & to alle o^{per} þat willeþ kepen hem cleue out
 of synne & fram þe werlde For seint Austyn seiþ A gaderyng

¹ *al*, *holynesse*, *lore*: traces of erasure on *l*.

² *fyndeþ*: *e* indistinct; the letters squeezed together, the word being the last in the line.

³ After *þe*: *gnat* crossed out and expuncted.

⁴ *is*, *saye*, *þis*: on *s* traces of erasure.

⁵ *hem*: on *h* traces of erasure.

⁶ *her*: traces of erasure on *e*.

of wicked folk þat he clepeþ þe werlde . þat god¹ biddeþ vs
 forsake . Ac nouȝth þe goodes of þe werlde . For none ne may
 wel lyuen and seruen god bot ȝif hij han her sustenance And
 better is to ernen it þan to bidden it . bot ȝif² were a Prechoure
 & preched goddes woord fram toun to toun so þat³ ne myȝth⁵
 nouȝth for stody ernen it And ȝutt Peter & Poule erneden her
 mete wiþ her hondes and preched fram cite to cite . For Poule
 seiþ . þat he ne ete neuere mannes mete bot ȝif it were his
 vnþonkes . Ac J nott ȝif þere be any man þat wil haue heiȝer lyf
 in þe³ blisse of heuene þan hij han . þan it is slik he take an¹⁰
 heiȝer lyf in þe blisse of heue þan hij han had . Ac euer be vche
 man þat he ne bigile nouȝth seluen as he may ful liȝthlich forto
 desire so holy lyf . Ac biseeke he god þat he sette hym þere þat
 it is best for hym . & kepe hym þan from meridiane þe deuel þat
 wil schewe hym to hym as a goode Aungel . & so bigileþ he¹⁵
 many . And Poule clepeþ hym Aungel of liȝth . þere ben two
 manere of wymmen þat ben trewe prelates and prechoures . þise
 two hane þe heiȝest dale in heuene . And ȝef he be proude .
 coueitouse oþer lecherous and loseniour . als longe as he vseþ
 any of þise synnes . he is a fals prophete and heretike and²⁰
 ypocrite . & on of antecristes prophetes and his prechoure saint
 John þe ewangelist it seiþ in þe Apocalips . And þerfor vche man
 þat wil queme god kepe hym from swich þat oþer dale is to
 alle men þat kepeþ hem hem clene out of synne & þus saint
 jame distinkteþ ordre noiþer white ne blak Ac ofte he seiþ in þis²⁵
 booke þe gnat sweloweþ þe flee . Poule þe first onelich man .
 nouȝth Poule þe Apostle . Aresine . Makeryne . Sare . Sinclitice and
 many oþer wiþ her grete matten þat hij layen jinne & hard hayren .
 neren nouȝth þise of goode ordre . Many wenen þat þe ordre
 sitteþ in þe couel oþer in þe kirtel . nay it nys nouȝth so . Ac³⁰
 hij mowen boþe wel weren And goddes spouse sitteþ by hym seluen
 and syugeþ . *Nigra sum set formosa* . ¶ Jch am blak and
 fair . Foul wiþ outhen & vnworþi to þe werlde . briȝth & schene
 wiþinne . And þus ansuereþ to þe askers and seiþ þat ȝe ben blake
 þorouȝ þe grace of god & of saint james ordre þat he wroth last .³⁵

¹ MS.: *goble* with *de* expuncted.

² Between *ȝif* and *were* a word consisting of two or three letters erased.
 Similarly between *þat* and *ne*, l. 5.

³ p. 372 b.

- Inmaculatum se custodire ab hoc seculo, ¶ þat is he þat kepeþ hym elene & vnwemmed fram þe filþe of þis werlde þat is riȝth ordre. Ac þere many ben to gedre & ben cloþed in o cloping in tokne þat hij schulden be of on will & on loue.
- 5 & vche wil as oþer wil¹ And þus it is in couent. Looke now þat hij ne leize nouȝth And ȝif þat hij ne bep nouȝth so, it nys bot treecherie & gyle. Hem were better to kepen swyne oþer² gees. Michee þe prophete askep what is ordre and ansuereþ hym self þerto & seiþ þus,
- 10 Indicabo tibi o homo quid sit bonum, & quid deus requireret a te vtique facere iudicium & iusticiam & solícite ambulare cum domino deo tuo. ¶ Jehu seiþ þe he seiþ what god askep of þee man do wele & deme þat euere þi seluen be þe werst, & folowȝe god in loue & in drede. And
- 15 þere þis is, þere is riȝth ordre & riȝth religioun & elles it nys non ordre³ ne no Religioun seint matheu seiþ.
- ¶ Ve⁴ vobis Scribe, Pharisei, Ypocrite, qui mundatis quod deforis est calicis & par aspidis, intus autem pleni omni spurcicia similes sepulchris dealbatis,
- 20 ¶ Seint matheu seiþ in þe godspel, Acursed be ȝe ypocrites þat maken fair wiþouten and ben þornes wiþinne, for ȝe ben liche þe beriels þat is whited wiþ outen and roten þing wiþinne. Al þat euere goode religious doþe oþer wereþ it is goode for it is bot a stole to tymber wiþ þe innere reule þat reuleþ þe hert.⁵
- 25 Now ich to deele þis booke on .viij. distynceiouns þat ich clepe parties and vchone spekeþ by hym self of sunderlich þinges, & vchone falleþ after oþer, & þe latter ytied euere to þe first þe first deel spekeþ of ȝoure seruise, þat oþer is hou ȝe schull wiþ fyne wittes witen wel ȝoure hert⁶ þat ordre & riȝth
- 30 Religioun & soule lyf liþe jinne. And in þise parties bep chapiters fyne after þe fyne wittes þat witeþ þe hert as wakemen þat ben

¹ *wil*: *w* probably on erasure.

² *oþer* on erasure.

³ p. 373 a. At the top of the page in the above-mentioned XVth century band: *An olde supersticius rule which requireth wisely too be readd, of the Masse, & purgatorie.*

⁴ In the margin: *Mathews.*

⁵ In the XVth century band: *Weray trim, to qualifye a Papist.*

⁶ *hert*: *e* and *r* separated by erasure.

trewe. þe þridde deel is of al manere tilpes. And þe fierþe deel
of fleschlich fondynges and gostlich hope and confort azeins
hem & salue. þe list deel is of schrift. þe sexte of Penaunce.
þe seuene of schire hert whi men owen to loue god & hou. þe
eichtel deel is al of þe vtter reule. hou eten. hou drynken. and 5
þat falleþ þerto. & what þinges ȝe mowen vnderfonge & helden
& haue. þere after of cloþes & of ȝoure werkes. as schauynge.
polling and bloode letynge.

Amorowe whan ȝe ariseþ. blisseþ ȝou & seiþ. *In nomine patris*
& filij & spiritus sancti Amen. And bigynneþ onon. Veni 10
creator spiritus. wiþ þe versett. & þe orisoun wiþ vp heueande
honden & eȝen toward þe heuen. howȝeand on knewes. þere after
als ȝe diȝte ȝou seiþ alway. Domine iesu christe fili dei
viui miserere nobis qui de virgine dignatus es nasci
miserere nobis. ¶ And seiþ þise woordes al way til þat ȝe 15
ben diȝth¹. & haueþ þise wordes mychel in vse wheþer ȝe gon or
ȝe sitten. als often as ȝe may þenchen þere vpon. And whan ȝe
ben al diȝth. springeþ on ȝou haly water ȝif ȝe it haue And
þencheþ on goddes flesche and his derworþi bloode whan ȝe comen
toforne an autere and siggeþ þise gretynge. & ȝif ȝe haue none
autere makeþ an autere of ȝoure hert as god biddeþ makeþ myne² 20
autere of erþe.

Aue principium nostre creacionis.

Aue precium nostre redempcionis.

Aue viaticum nostre peregrinacionis.

Aue premium nostre expectationis. 25

Aue gaudium nostre glorificacionis.

Tu³ esto nostrum gaudium qui es futurus premium.
sit nostra in te gloria per cuncta semper secula.

Amen. Mane nobiscum domine noctem obscuram re-
moue omne delictum ablue. ⁴ pñam medelam tribue. 30

Gloria tibi domine qui natus es de virgine cum
patre & sancto spiritu in sempiterna secula Amen.

¶ And also seiþ þise atte leuacioun of þe messe. & also after

¹ diȝth: ȝ by correction.

² myne: n by correction.

³ The column divided in two with the passage: Tu esto — no (in no
biscum, l. 29) standing to the right of the lines beginning with Aue.

⁴ p. 373 b.

zoure Confiteor, whan ze ben yhouseled. And after falleþ on
knewes bifore þe heiȝe roode wip þise gretynge in monyinge of
þe fyue woundes þat he suffred for zou.

- Adoramus te domine & benedicimus tibi quia per*
 5 *sanctam crucem tuam redemisti mundum.* Tuam
crucem adoramus. qui passus es *pro nobis.* Salue
crux sancta. O crux lignum, ¶ And wip þise woordes
 betep zoure breest, Et quod non valet vis humana sit in
 tuo nomine, And who so ne cunne þe fyue: seie þe first
 10 *Adoramus.* til he cunne þe oper fyue, fyue sipes kneleand, &
 blisse zou wip vehone of þise gretynge, & wip þise woordes,
Miserere nostri qui passus es *pro nobis,* betep zoure
 breest & kyssep þe erþe & croyce it wip zoure pombe. And pere
 after gretep oure lefdy wip fyue Auees. And after to alle
 15 Halewen. And þo halewen þat ze han most¹ sett zoure hert vpon.
 vnto þe auter þe raper ȝif it is yhalewed. And pere after onon
 riȝth siggeþ oure lefdy matyns on þis wise. Ȝif it is werkeday
 falleþ to þe erþe. And ȝif it is haly day howep sumdel downward
 wip þe. *Pater noster.* & þe. *credo.* and þe. *Aue maria.*
 20 And þan hastilich riȝtteþ zou vp ward att. *Domine* labia mea
Aperies, And makeþ on² zoure moup a croice wip þe pombe, &
 att. *Deus in adiutorium,* a large croice wip þe pombe & wip
 two fyngers from þe forhede doun to þe breest. And falleþ to
 þe erþe ȝif it is werkeday wip. *Gloria patri,* & ȝif it is
 25 haliday bowep downward, & þus dope at vche. *Gloria patri.*
 and at þe gynnyng of þe. *Venite,* & att. *Venite adoremus.*
 & att. *Aue maria,* & whare ze hereþ her name knelep or loutep,
 and att. *Jesu.* also, & att vche. *Pater noster,* þat falleþ to þe
 houres & euerych tyde, and atte last vers of eueryleþ psalme &
 30 of eueryleþ ympne wip outhen o psalme. *Benedicite.* . At alle þise
 ȝif it is haly day howȝep, adounward & ȝif it is werkeday falleþ
 to þe erþe & at eueryleþ tyde att. *Deus in adiutorium,* makeþ
 a croice as j. haue seide, & wip. *memento,* falleþ euere adoune,
 & wip þise woordes. *Nascendo formam sumpseris.* & kyssep
 35 þe erþe, and also in *Te deum laudamus.* att. *non abhor-*
ruisti virginis vterum. and in þe messe crede. at. *ex maria*

¹ *most*: o very indistinct, possibly *e*.

² *makeþ on* written closely together.

virgine . and att . homo factus est . kisseþ þe erþe and
 seiþ þoure tydes sunderlieli as forþ as ȝe may . in his tyme .
 matyns by niȝth in wynter . in somer in þe daweynge . þe wynter
 bigynneþ at holy roode tyde in heruest and lasteþ vnto ester .
 Pryme in wynter erlich . in somer by forþe mornes and . Pre- 5
 ciosa . þere after . ȝif ȝe haue nede to speken ȝe may siggen it
 biforne onon after matyns ȝif it so nedeþ & elles nouȝth .¹ Onon
 after mete whan ȝe hane slepte² while þe Somer lasteþ & in
 wynter also seiþ þe tyde of None at þe nyȝte houre . And euere
 att o psalme sitteþ & att anoþer stondeþ ȝif ȝe ben in eise þerto 10
 forto done it whan ȝe eten twies . & euere wiþ . Gloria patri .
 Ariseþ oiþer kneleþ & att euerych tyde seiþ a . Pater noster .
 atte gynnyȝe and an . Aue . and att þre tydes seiþ þoure . Crede .
 Att Matyns . Att Pryme . & att complyn . with þe . Pater³ noster .
 And after . Preciosa . holdeþ silence ȝif ȝe may . ne spekeþ bot 15
 to god oiþer of hym to hem⁴ þat hane wille to heren it . & of
 his moder marie . saieþ þoure Placebo tofore complyn And
 Dirige after wiþ þre lessons . & ȝif ȝe ben on eyse seiþ alle
 nyne⁵ . And nameliȝ ȝif it be haly day & feste of ix lessons .
 Vche niȝth for alle cristene soules and for þoure frendes soules . 20
 & þere ȝe schulden seiþ Gloria patri . ȝe schullen seiþ . Re-
 quiem eternam &c . Att . Placebo . sitteþ . att . Magnificat .
 stondeþ . & atte Dirige⁶ . sitteþ bott atte Lessons & Miserere
 mei deus . & fram . Deus misereatur⁷ nostri stondeþ al
 out . & att . Benedictus . & atte Orisouns . on niȝth oiþer in þe 25
 mornynge after þe suffrages seiþ þe commendacioun⁸ . sitt-
 ande . kneleande . oiþer stoondande þe Orisouns . þe seuen
 psalmes seiþ kneleande oiþer stondeþ wiþ þe Letany . att
 vnder tyde . oiþer whan þe preestes done pariseli messe & þe
 fiftene psalmes ȝif ȝe willeþ oiþer whan ȝe comeþ in to chirche 30
 as oure lefdy dude . þere were fyftene Greces in þe comynge in
 to þe Temple . & att vchone sche seiþ a psalme at hire comynge

¹ p. 374 a.

² *slepte*: over the *p* a comma-like mark.

³ *Pater*: *P* on erasure.

⁴ *to hem* inserted above the line.

⁵ *nyne* on erasure?).

⁶ *Dirige*: on *D* traces of erasure.

⁷ *misereatur*: *seruator* on erasure.

⁸ *commendacioun*: *comme* possibly on erasure.

in to þe Temple. þan seiþ þem on þis wise. þe first fyue for
 3oure seluen. þe oper fyue for holy chirche þat is for alle cristen
 men. And þe þridde fyue. for alle þe soules þat ben in Purgatorie.
 þe first fyue wiþ. *Gloria patri. Kyrie eleyson. christe*
 5 *eleyson. Kyrie eleyson. Pater noster. Saluos fac*
seruos tuos & ancillas tuas &c. oracio. Deus cui
proprium est misereri semper & parcere &c. þat oper
 fyue wiþ. *kyrie eleyson. christe eleyson. kyrie eleyson.*
Pater. Ave. Domine fiat pax in virtute tua. oracio
 10 *Ecclesie tue quesumus domine preces placatus ad-*
mitte. &c þe þridde fyue. wiþ *Requiem eternam. Kirie*
eleyson christe eleyson. Kyrie eleyson. A porta in-
feri. Erue domine animas eorum. oracio. Fidelium
deus omnium conditor. &c. Alle Religiose aucten to ben
 15 in bedes in þat vche tyme þat jesus crist suffred pyne for vs.
 on ¹ þis wise 3e may 3if 3e wil sigge 3oure pater nostres Al
 miȝtty god fader & son & holy gost as 3e ben þre Persones in o
 god and as 3e ben of miȝth. of wisdom. & of loue. & þat miȝth
 in holy wrytt is turned to þe fader. & wisdom to þe son. & loue
 20 to þe holy gost 3iue me o reule ² in þise þre þinges. miȝth forto
 serue þe. wisdom forto knowe þe. loue & wille forto doute þe.
 miȝth þat ich may do. wisdom þat ich cunne do. loue þat jeh
 wil do al þat þe leuest is. as þou art floure of al goodenesse.
 And also wisse as þere nys no godenesse wane þere þise þre ben.
 25 miȝth. wisdom. & looue. yfestned to gedres. þat þo 3eete in me
 þe holy Trinite. þre. Pater nostres. and þre. Auees. *Versi-*
culus. Benedicamus patrem & filium cum sancto spi-
ritu. &c. oracio. Omnipotens sempiterne deus qui
dedisti nobis famulis tuis.
 30 Ihesu crist þine ore for myne synnes þou hongedest on roode:
 for þo ilch fyue woundes þat þou on erpe bleddest hele my bloddy
 soule þat ich am wiþ ywounded þorouȝ myne fyue wittes in þe
 worschiþ of þine fyue woundes. & þat it mote so be fyue
 Pater ³ nostres. & fyue Auees ³. *Omnis terra adoret*

¹ *on*: between *o* (on erasure?) and *n* a blank, large enough for about two letters, which are possibly erased.

² p. 374 b.

³ *Put, Auees* on erasure.

te deus. &c. oracio. *Deus qui sanctam crucem ascen-*
disti.

For þe seuene giftes of þe holy gost þat vchon mote habben,
and for þe seuen tydes þat men reden & syngen in holy chirche
þat ich mote in hem slepen or waken. And for þe seuene boonen 5
in þe Pater noster aȝein þe seuen dedlich synnes þat þou wite
me wiþ þem and wiþ all her braunches. And ziuē me þe seuē
heienesses þat þou haste bihoten þine chosen in þe blisse of
heuene. seuē. Pater noster. & seuē. Auees. *Emitte spi-*
ritum tuum & creabuntur. &c. oracio. *Deus cui omne* 10
cor patet. &c. oracio. *Ecclesie tue quesumus domine*
&c. oracio. *Exaudi quesumus domine supplicum pre-*
ces. &c.

For þe ten hestes þat ich haue broken summe oȝer alle. and
vntrenlich tȝiped in bote. of þat ilche breche forto sauȝtten wiþ 15
þee derworþi lorde. ten pater noster. & ten auees. *versi-*
culus. *Ego dixi domine miserere mei* &c. oracio.
Deus cui proprium est misereri. &c.

In þe worschipp of þee lorde & of þi moder marie and Peter &
Poule. & alle þine Apostles þat. J. mote oueral folowe her lore. 20
& þorouȝ her praier haue þe twelue bouȝes þat bloȝmen of charite
as seint Poule writeþ derworþe lorde. twelue. Pater noster. &
twelue. Auees. *Annunciauerunt opera dei* &c. oracio.
Exaudi nos deus noster apostolorum &c.

Lorde in þe worschipp of þee & of þi moder marie & alle þine 25
Halewen fyue. Pater noster. & fyue. Auees. *Letamini in*
domino &c. oracio. *Omnium sanctorum intercesso-*
rum &c.

For alle þe men & wymmen þat me any harme han done oȝer seide,
oȝer wolde. lorde ȝif it be þi suete wille forȝiue it hem. And for 30
alle þat me any goode han done. oȝer seide. oȝer wolde suete
lorde helpe hem ȝif it is þi wille. And for all þat wirchen þe seuē
werkes of mercy. *Ad te leuani.* *Kyrie eleyson.* *Christe*
eleyson. *Kyrie eleyson.* sene pater noster. & seuē Auees.
Dispersit dedit pauperibus. *Retribuere dignare.* 35

For alle þat ben seek & sory & for alle þat ben in prisoun in
cristendom & in hepenesse of ¹ cristen folk. & for alle þat ben

¹ p. 375 a. At the top of the page in the XVth century hand:
Supersticion.

in stronge temptacioun. & for alle pat ben in goode lyf pat god helde hem *here* june. & þo pat ben in oþer god amende hem ȝif it his will be. fyue. *pater noster*. & fyue. *Auees*. *Leuani oculos meos*. *kyrie eleyson christe eleyson*. *kyrie eleyson*. *Conuertere domine vsquequo*. *Pretende domine misericordiam*,

For alle þe soules pat ben forþ faren in þe bileue of þe foure godspellers pat holden vp al cristendom. & in þe heizenesse of þe nyne woordes pat men clepen þe nyne ordres of aungels. nyne. *Pater noster*. and. ix. *Auees*. *De profundis elamani*. *Kyrie eleyson*. *christe eleyson*. *kyrie eleyson*. *pater noster*. *Requiem eternam*. *Fidelium deus omnium conditor*,

Atte messe whan þe preest heueþ vp goddes flesh and his bloode
 15 siggeþ þis *Aue salus mundi*. *verbum patris*. *hostia vera*. *viua caro*. *deitas integra*. *verus homo*. and þan falleþ adounne wip þise gretynge. *Aue principium nostre creacionis*. *Tu esto nostrum gaudium*. *Mane nobiscum domine*. *Gloria tibi domine*. *Siquis est locus est in*
 20 *me quo veniat in me deus meus*. *quo veniat deus aut maneat in me deus qui fecit celum & terram*. *Ita ne domine est quicquam in me quod capiat te*. *quis michi dabit vt venias in cor meum & inebries illud*. *vt bonum vinum amplector te quid michi es*.
 25 *miserere*. *misere*. *Miserere mei deus secundum magnam misericordiam tuam*. al out þe psalme & atte ende. *Gloria patri*. *christe audi nos*. twies. *pater noster*. *Credo*. *carnis resurreccionem*. *Saluum fac populum tuum domine*. *doce me facere voluntatem tuam*.
 30 *Domine exaudi oracionem meam*. *Et clamor meus ad te veniat*,

Concede quesumus omnipotens deus vt quem enigmatice & sub aliena specie concernimus quo sacramentaliter cibamur in terris facie & faciem eum
 35 videamus eo securi est veraciter & realiter frui mereamur in celis. per eundem dominum nostrum. &c.

¶ After þe messe kysseþ þe erþe. forȝetep al þe werlde & bep out of ȝoure seluen *here* is sprinkelynge of loue. *here* bielyppeþ ȝoure lemman in to ȝoure breestes boure pat is liȝth of heuene

and holdeþ hym fast¹ forto þat ȝe haue geten of hym al þat ȝe willen,

Aboute midday who so may pencheþ þan on goddes roode, as mychel as he mest may, oþer can, & on his pyne, & his passioun, and bigynneþ þo ilch fyue gretyngeþ þat ben wryten tofore, & also kneleþ to vchone and blisseþ ȝou as it seiþ, & beteþ ȝoure breest and makeþ a wiselich boone,

Adoramus te christe & benedicimus tibi Tuam crucem adoramus. Salue crux sancta. O crux lignum, & ariseþ þan & bigynneþ þe Anteme. Salua nos christe per 10 virtutem, wip þe token, & siggeþ stondynge þis psalme. Jubilate, wip, Gloria patri, & þan þe anteme ener þus. Salua nos² christe, and blisseþ ȝou wip, qui saluasti petrum in mari miserere nobis, and beteþ ȝoure breest, & þan falleþ doun & siggeþ, christe audi nos, Jesu christe audi nos, 15 kyrie eleyson, christe eleyson, ³ Kyrie eleyson, pater noster, & ne nos, Protector noster aspice, & respice⁴ deus faciem christi tui, Deus qui sanctam crucem ascendisti, And eft bigynneþ, Adoramus, as ȝe dude bifore þe psalme, and þe orisoun & þe anteme, and þus seiþ þise fyue 20 psalmes, Jubilate, Ad te leuauit, Qui confidunt, Domine non est exaltatum, Laudate dominum, in sanctis eius, In vchone of þise psalmes ben fyue verses, þe orisouns, Deus qui sanctam crucem, Adesto domine deus qui pro nobis, Deus qui vnigeniti, Juste iudex, wip, O 25 beata trinitas, And who so ne cunne þise fyue, so seiþ he eure on til he cunne þe oþer, & ȝif hem penche to longe, so leten hij þe psalmes, and þus ȝe mowen saien ȝoure anees ȝif ȝe willen,

Lefdy seint Marie for þat ilch mychel blisse þat þou haddest inwip þe in þat ilch tyme þat Jesus crist goddes son took flesch 30 & bloode in þe & of þe after þe aungels gretynge vnderfongo þise gretyngeþ of me wip þat ilch, Aue, & make me to telle litel of my selue, & of vche blisse outewip, and enfourme me inwip and erne me þe blisse of heuene als wisse as in þilk flessche þat he took of þe nas neuer no synne ne in þine as ich leuee clense 35

¹ *fast* inserted above the line.

² *Salua nos* on erasure.

³ p. 375 b.

⁴ After *respice* a small hole in MS.

my soule of fleschlich synnes & bygynne þe . Aue . to . *dominus*
tecum . in stede of Anteme . & after þe psalme al out . Magnificat .
 fyue siþes ȝif þat ȝe wil seiþ . & after vchone an . aue . þe anteme .
Spiritus sanctus superueniet in te . Aue maria . gra-
 5 *ciam*¹ *tuam* *quesumus domine* *mentibus nostris in-*
funde . &c .

Lefdy seint mary for þat ileh mychel blisse þat þou haddest whan
 þou seiȝ þi blisful son borne of þi clene body to maken hele wip
 þine holy maydenhede & moderhede . halewe me þat am þorouȝ
 10 will broken & þorouȝ dede . & ȝiue me grace in heuene to see þi
 blisful lore and þi maiden² worschipp . ȝif it be þi swete sones
 wille . to make me worpi to be blissed in her felawrede Aue
 maria . *Ad dominum cum tribularer* . Aue regina ce-
lorum aue *domina angelorum* . *Egredietur virga de*
 15 *radice Jesse* . *Deus qui virginalem aulam* .

Lefdy seint marie for þat ileh mychel blisse þat þou haddest þo
 þou seiȝ þi derworþe son³ after his deþ arisen to blisful lyf . his
 body brijtter þan þe sunne . leene me to day wip hym arisen .
 bodilich dyȝen gostlich lyuen in þi felauschipp on ende forto ben
 20 in blisse wip hym in heuene . for þat ileh mychel blisse þat þou
 haddest leuedy of his blisful arysynge . after my sorouȝes þat ich
 am þune lede me to blisse . Aue maria . *Retribue seruo*
tuo . and fyue Auees . al out . *Gaude dei genitrix virgo*
inmaculata . *Ecce virgo concipiet & pariet filium* . &
 25 *vocabitur nomen eius emanuel* . *Deus qui de beate*
marie virginis vtero .

Lefdy seint marie for þat ileh mychel blisse þat þou haddest þo
 þou seiȝ þi blisful son þat þe jewes þrusschen⁴ and duden to
 deþe . & wenden haue wrouȝth wip⁵ hym as wip anoper man
 30 wip outen hope of vp arisyngse seiȝ hym wurpilich & semelich
 steiȝe⁶ vp to þe blisse of heuene on holy þursday : ȝiue me grace

¹ *graciam* : *g* smaller than the other letters in the line; between this and the following *r* a blank seems to have been left, possibly for the purpose of changing the *g* into a capital.

² *maidenes* : the last *e* inserted above the line.

³ After *son* a small hole in MS.

⁴ On different lines: *þrusschen*.

⁵ p. 376 a.

⁶ After *steiȝe* the hole, noted above, p. 13.17.

to werpe wip hym¹ al þe werlde vnder foote & steiþe wip hym
 heizeliþ whan j dyȝe gostliþ on domesday bodiliþ to þe heuene
 riche blisse. Aue maria. In conuertendo. fyue Aues.
 Gaude virgo gaude dei. Ecce concipies in vtero &
 paries filium & vocabis nomen eius *jesum*. Deus qui
 salutis eterne,

Lefdy seint mary for þat ilch mychel blis þat fultild al þe werlde
 of blis & vnderfenge þe in his vnmete blis & wip hise blisful
 arnes sett þe in þi throne & quenes croune vpon þine heued
 briȝtter þan þe sunne. heuenlich quene vnderfonge þise gretynge
 of me here on erþe. þat j may blisfullich grete þe in heuene.
 Aue maria. Ad te leuauī, fyue Auees. And here seiþ forþe
 ȝoure Auees an hundreþ oīper fyfty. oīper pries fyfty. Alma
 redemptoris mater. Ecce ancilla domini. O sancta
 virgo virginum, oīper. O maria piȝssima, ȝif ȝe wil ȝe may 15
 saie vche psalme fyne sipes. for þe psalmes bep nempned after
 oure leuedies name after þe fyue lettres who so nymen ȝeme. and
 alle þise fyue orisouns after hire heizest blisses. & so it erneþ by
 fyue And telle þe Antemes and þou schalt fynde in hem fyue
 gretynge ȝif ȝe willeþ seggen hem doþe write hem. And vche 20
 man sigge as hym bereþ on hert best: for þe more þat a man
 dooþe² þe more grace god hym ȝiueþ. Ac looke euere þat noman
 ydel be Ac wirche oīper bidde. Ac looke þat he do euer sumwhatt
 þat god may oft awaken. þe houres of þe holy gost ȝif ȝe willeþ
 siggen hem siggeþ vche tyde of hem bifore oure leuedies tyde. 25
 ȝoure graces siggeþ stondynge bifore mete. & after as ȝe owe. and
 wip þe. Miserere. god toforne ȝoure autere and whan ȝe drynken
 blisseþ it. & seiþ þus. Benedicite dominus. Potum nostrum
 filius dei benedicat. In nomine patris & filij & spī-
 ritus sancti Amen. And blisseþ ȝou afterward wip Adiuto- 30
 rium nostrum in nomine domini. Qui fecit celum &
 terram. Sit nomen domini benedictum. Ex hoc nunc
 & vsque in seculum,
 whan³ ȝe go to⁴ bedd anȝth oīper in þe euenynge falleþ on

¹ Between *hym* and *al*: *m* crossed over and expuncted.

² *doofe*: probably so; however, the third character looks like an *e*.

³ *whan*: *w* faintly written and a blank left, evidently for entering an initial.

⁴ *to*: only the upper half of *o* visible, the hole noted above, p. 14.17.
 reappearing here.

knees and pencheþ what ȝe hane þat day done and trespassed
 aȝeins oure lorde & crieþ hym ȝerne mercy and forȝiuenesse. & ȝif
 ȝe hane any goode dede done. þonkeþ hym of his ȝifte. for
 wiþ outen hym ȝe may noþing wel done ne þenchen. & siggeþ
 5 *Miserere mei deus. kyrie eleyson. christe eleyson.*
kyrie eleyson. Pater noster. Credo. carnis resurrec-
cionem. Saluos fac seruos tuos & Ancillas tuas.
Deus cui proprium est &c. stondynge seip þis. Visita
domine habitacionem istam. And after wiþ þre croices in
 10 þe forhede wiþ þe þombe. *christus vincit. christus regnat.*
christus imperat. and þan wiþ a large croice as att. *Deus*
in adiutorium. wiþ þis clause. *Ecce crucem domini fugite*
partes aduerse vicit leo de tribu¹ juda. radix dauid
Alleluya. And þan foure crosses wiþ þise foure clauses. *crux*
 15 *fugiat omne malignum. Crux est reparacio rerum.*
Per crucis hoc signum fugiat procul omne malignum.
Et per jdem signum saluetur quodque benignum. And
 after þat. *In nomine patris & filij. &c.* on ȝoure self & on
 ȝoure bedde. & as forþ as ȝe may ne do ȝe nouȝth bot sleepe.
 20 **Hij** þat ne cunnen nouȝth her matyns siggeþ hij her *pater*
noster. pritty² for matyns and pritty. Auees. And after vchone.
Gloria patri. ȝif hij cunne. & an orisoun who so can. con-
 cede nos. oiper. *Deus cui proprium. Benedicamus do-*
mino. Deo gracias. & anime *omnium fidelium defunc-*
 25 *torum.* At þe endynge of vche tyde þat ȝe saie or what ȝe seie
 lateþ euere þat be þe laste woorde &. *Benedicite dominus.*
Deus det viuis gratiam. defunctis veniam & requiem.
 &c. At euensong seip twenty. att vche tyde fyftene. & att matyns
 seip. *Domine labia mea aperies. Deus in adiutorium.*
 30 And at vche tyde. *Deus in adiutorium.* Att complyn. con-
 uerte nos. byfore. *Deus in adiutorium.* as me doþe at þe
 seruise of oure lefdy. In stede of þe seuene psalmes. pritty *pater*
nostres. and. Auees. In stede of þe fyftene psalmes. fyftene.
pater nostres. and. Auees. and euere. *Gloria patri.* atte
 35 nende. Atte *commendacioun* pritty. *pater nostres.* and. Auees.
 Atte. *placebo.* ten. atte. *Dirige.* twenti. *pater nostres.* &

¹ p. 376 b.

² *pater noster pri* (in *pritty*) on erasure.

Auees Who so is seek lete of half . & ȝif he is riȝth seek lete
 of al . and take ¹ his sckenesse in ² polemodenesse . & gladlich .
 And also herieþ þat holy chirche redeþ and syngþ in vche tyme
 as it owe to ben yseide And lokeþ þat ȝoure þouȝttes ne be
 nouȝth flyttande . þan ȝif ȝe for ȝemeleshede forgluffeþ wordes ³
 oþer mysnymþ verses . lenþ ȝou doune to þe erþe wiþ þe honde .
 And for mysnymynge scheweþ oft in schrift ȝoure ȝemeleshede .
 þis is now þe first dale of þis booke.

Vhe man fonde to keepe þe tydes . Midniȝth þe morn-
 ynge . Pryme . Vnderne . midday . None . Euen- ¹⁰
 songe . and complyn . Att Midniȝth: þencheþ ⁴ & haueþ in
 mynde . hou iesus crist was borne of his moder . And þan he took
 out of hell his chosen . And att midniȝth . he schal ȝiue þe
 dome . as cassiodre þe Pope seiþ . for þat tyme in Egipt he slouȝ
 al þe first biȝete of man and beste whan he ladde forþ his folk . ¹⁵
 And in þe Mornynge . þenk hou þe ȝewes pleied wiþ hym
 abobbed . and atte Morowen . he aros fram deþ to lyue bitwene
 þe niȝth and þe day . And seint Austin seiþ þat þan he speke
 first . Att Pryme . haue in mynde hou he schewed hym to þe
 maudeleyne . and he was brouȝth bifore þe Barre tofore Pilate ²⁰
 And how Pilate acouped hym . þis Pryme . is þe first houre
 after þe sunne arisyng . whan þe day & þe niȝth beþ yliche
 longe . þat is twelue houres in þe day and twelue in þe niȝth .
 And ȝif þat ȝe wil keepe ⁵ þise houres . waiteþ euere Somer and
 Wynter whan þe sonne is euen in þe Est & þan take to þine ²⁵
 houre ⁶ att Prime . þe first houre after and parte so þine houres
 til þou come til þi twelue houres . and make at þi twelueþ houre
 complyn . as forþ as þou may gessen it . And ȝif þou haue will
 to done it: god wil wissen þe hou þou may best queme hym .
 And þan þe tweie houres after pryme . is cleped Vnderne . ³⁰
 þenche þan hou he sent wytt & wisdom in to his Apostles and
 hou he was scourged atte Pyler and crowned wiþ þornes bitwene .
 Vnderne . and . Midday . þat is þe þriȝde houre after þat men

¹ Between *take* and *his*: *in* crossed out and expuncted.

² *in* added above the line.

³ *þencheþ*: the first three letters faintly crossed through.

⁴ p. 377 a. On this page down to the end of Book I several letters at the beginning of words marked with red strokes

⁵ *þine houre* run together, being the last words in the line.

clepeþ in holy chirche þe sext houre þat is þe middel of þe day.¹
 when þe sunne is att þe heiȝest of þe day. he henge vpon þe
 roode for vs. and þat tyme he took flesche and bloode of þat
 houre haueþ in mynde as mychel as ȝe may. & þencheþ opoþ his
 5 passioun. and þencheþ it is þe hattest of þe day. and bitokneþ
 þat his loue was hote and brennande vn to vs. and so schulde
 oure loue be to hym ȝif we loued hym ariȝth as we auȝten to
 done. And þe þridde houre after Midday. þat is eleped. hora
 nona. þe nyne houre jesus crist ȝaf vp his gost in to his fader
 10 hondes and þan he bisouȝth for hem þat duden hym to þe deþ
 þat ne wisten nouȝth what hij duden þat were þe symple folk.
 for þe clerkes wisten wel in her hertes þat he was goddes son
 by his wordes and by his werkes. Ac þan her hertes weren so
 harded in synne þat hij hadden lorne þe knowynge of hym.
 15 And þan an houre bifore þat þe sonne go doune in þe west þat
 is þe. ellenenþe houre². þan he made his sopeere: and
 turned þan his blissed body in to bred³ and his bloode in to
 wyne³ and ȝaf it to his deciples. and þan he was taken adoune
 of þe roode. þe twelueþe houre. is complyn when þe sunne
 20 goþ adoun enen in þe west, and þan he was buried. And þat
 tyme he swatt bloode and water vpon þe mount of Olyuete and
 made his bisechyng to his fader. And Salamon¹ seiþ. Sowe ȝi
 seide att morne and wiþdrawe nouȝth þine hande att euene for
 þou noste wheþer schal sooner come vp. for ȝif þat on faileþ þat
 25 oþer wil come vp And ȝif hij comen boþe so mychel is þe better
 for þan he seiþ þou schal gadre þe more fruyt By seede is
 bitokned goddes woorde, Bidde to god in þe mornynge. þat is þe
 seede þat þou schalt sowe for þan is best tyme. and wiþdrawe
 þe noȝth in þe euene tyde. for ȝif þou spede noȝth at þat on þou
 30 schalt at þat oþer. Nou þise houres þat ich haue spoken of. vche
 man þat hap taken cristendom owe to haue hem in mynde.⁵
 as forþ as he may oþer in þouȝth oþer in dede. þat is be in
 biddynge. and wite ȝe wel who so hap hem in mynde wiþ goode

¹ The stop in red ink.

² *ellenenþe houre* on erasure.

³ *to bred* and *in to wyne* underlined and between the columns in the
 XVIth century hand: *þou fayle*.

¹ In the margin: *Salamon*.

⁵ p. 377 b.

wille .god nyl nouȝth leten þat he ne wil helpen hym ¹ att his
 nede and teche hym as is best for hym boþe to lyf & to soule .
 Nou to þe houres of þe day men may comen bot nouȝth to þe
 houres of þe Planetes . for þat tyme he was pyned . þe houres of
 þe Planetes acorden wip þe houres of þe day . þe Planetes ben ⁵
 þat þe dayes in þe weeke ben eleped after þat is þe sonne and
 þe mone and þe fyue sterres þat stonden lowȝer þan any oþere
 sterres . Biddeþ for hym þat þis ordeinde & made for þe loue of
 god, Here endeþ þe first Book . ²

OMni ³ custodia custodi cor tuum quia ex ipso ¹⁰
 vita procedit ¶ Wip al manere warde witeþ wel ȝoure
 hert for soule lyf is in hir ȝif sche is wel ywited . þe het wardeyns
 ben þe fyue wyttes . ¶ Seizeyngge . Spekyngge . Heryngge .
 Smellyngge . and vche lymes Felyngge . And sumwhat we schull
 speken of alle . for who so witeþ þise wel he doþe Salamons bode . ¹⁵
 for ȝif he witeþ wel his hert . he witeþ wel his soule ⁴ hele . for
 þe hert is a ful wilde beste and makeþ many wilde lepes as seint
 Gregori seiþ . ¶ Nichil ⁵ corde fugacius . ¶ þat þer nys
 noþing þat attleizeþ a man so sone as his hert . Dauid goddes
 prophete pleynd hym sumtyme þat sche was atstirte hym : & ²⁰
 seide . Cor ⁶ meum dereliquit me . ¶ þat is myne hert is
 atstirt me . & eft he blisseþ hym and seiþ þat sche is comen aȝein .
 inuenit ⁷ seruus cor meum . ¶ Lorde he seide ich haue
 yfounde myne hert my seruauut . wel were hym þat myȝth so
 saie now whan þe holy man & so wyse and so war lete hire ²⁵
 atstirten . Sory may þan anoþer be for her fliȝth . And where
 abrake sche fram dauid ⁸ þe holy kyng and prophete : god it
 wott att his eiȝe þirle þat he seiȝ þorouȝ a biholdyngge as ȝe schull
 heren here after . Forþi my leue breþeren and sustren . witeþ wel
 ȝoure eiȝen and cloþe ȝou to folde blak & white ⁹ . þe blak cloþ ³⁰

¹ *will helpen hym* on erasure.

² Erasure.

³ In the margin: *Salam* with the last two strokes of the *m* cut away.

⁴ *soule* added above the line.

In the margin: *Greg
rius*

⁶ In the margin: *Daui* with traces of erasure between *u* and *i*.

⁷ In the margin: *Daui*

⁸ *dauid*; *dau* on erasure

⁹ *white*; *h* added above the line.

bitoknep þe croice wipinne and wip outhen . þat hij ben blak and
 vnworpi to þe werld¹ and smepe and white inwip þat is² þe
 sope . Summe þat jesus crist haf outh cooled 3ou of þe werlde
 porou; glemes of grace . þe croices . þere ben red & blak and
 5 white . þe rede croice is likned to martirs þat scheden her bloode .
 þe blak eroice is likned to hem þat done her penaunce in þe
 werlde for foule synnes . þe white croice longep to white mayden-
 hode and chastite and clennessen þat is mychel pyne forto holden .
 White elop is³ likned to þe white croys for it takeþ sone filþe .
 10 and is wers to loken to .⁴ and doþe more harme to þe eizen to
 biholden it . þe⁵ blak elop bitoknep þe blak croice for it doþe
 lesse harme to þe eizen⁶ to biholden and is þikker azein þe
 winde and wers to see porou; and holdeþ his hewe better . þer-
 fore looke 3e be eloped to folde white wipinne & blak wipoute
 15 and vnworpi to þe werlde . And schetep wel 3oure wyndowes and
 3oure dores þat ben 3oure fyue wyttes . And now we wil speken
 of þe fyrst þat is oure Eizen . Looke þat 3e wite hem riȝth wel
 þat þe hert atstirte nouȝth as dude of David þe kyng . and make
 oure soule seek . For alsone as he is outhen þan is oure soule seek .
 20 þerfore ne beþ nouȝth outward ne tellynge . ne leizyng . ne fliker-
 ynge . for þat is azein kynde . For vnkyndelich it were þat þe
 ded spake wip þe quyk . ded is vche man and womman þat 3iuen
 hem to god forto ben his spouse azein werldelich men and synne .
 for it ne falleþ nouȝth in her mouþes non swich speche bot al
 25 to worschipp of her spouse . for werldelich men ben here quyk
 þat 3iuen hem to þe werlde and to synne ,

MUNDUS gaudebit &c. / ¶ Oure lorde seiþ to his deciples .
 3e schull wepen and sorowȝen . & þe werlde schal make
 ioye and blis . and 3oure wepyng schal tourne to ioye . and her
 30 ioye to sorou; and wo . þe werlde is cleped wicked cristen men
 and synne þat comep of oure seluen . forsake þat and nouȝth þe
 þing þat god haf made for þe . For wip outhen þi sustenance ne

¹ *werld*; *r* indistinct, squeezed in between *e* and *l*.

² A crease, extending from *is* slantwise down to the right across four lines, has made several words indistinct.

³ *is* added above the line.

⁴ After the stop the sign : in red ink.

⁵ p. 378 a.

⁶ MS.: *eizen* with the last stroke of the *m* expuncted.

may þou neuer wel sernen And from þe werlde we moten kepen
vs ȝif we wil queme¹ god And bot ȝif we may amenden hem,
we owe to bidde for hem to god þat he amende hem ȝif it
be his will,

LEue sir wil summe saie . is it now so yuel forto loken outward 5
and gon to solas & to games and to karoles . ȝe leue breperen
and sustren for yuel þat þere comen of . For seint Austyn seiþ
so hij schullen karolen in helle hij þat karolen here for delytt
of body and of werdelich þinges . And so hij schullen bot hij
amenden hem here bytymes and a party schill telle ac al ne 10
may ȝ nouȝth . And namelich to ȝonge men and wymmen and to
olde also . þat þe ȝonge ne take none ensample of hem þat hij
mowen weren hem by . for ȝif any man vndernymen hem þan hij
seien also swiþe loo: hij done also þat þat² cunnen more goode
þan ȝ can . and better ben þan ich am . Ȝe þat willeþ do wel . ne 15
ȝiueþ no keep herto . for þe wise folowen wisdom and nouȝth
folye . an olde man oþer an olde womman may better do suich
þinges þan a ȝonge . ac wiþ outen yuel ne may noiþer done it .
nymen now goode ȝeme what yuel haþ comen of loking out ward
& namelich of womman . Ac al þe wo þat euer was . & ȝut is . & 20
euere schal be . al com of siȝth & þat it so be . loo here þe proue .
Lucifer þat was þe fairest³ aungel in heuene þorouȝ a biholdyng
þat he bihelde vpon hym self fel in to a weellate þere of and
so in to pride . and bicom of þe fairest aungel of heuene þe
foulest deuel of helle . Looke now what hym bifel for his siȝth . 25
Eue oure aller moder þe first þing þat brouȝth hire to synne was
her eiȝe þirle .

VJdit igitur mulier quod bonum esset lignum ad
vrescendum & pulchrum oculis aspectu que delec-
tabile & tulit de fructu & commedit dedit que viro 30
suo, ¶ þis is þus to saie . Eue bihelde þe forboden appel and
seiȝ it faire and fenge to deliten hir in þe siȝth . And in þe
biholdyng took her lust þerto . and name & ete þere of . & þan
took & ȝaf it hire lorde . Loo holy wrytt hou it spekeþ openlich .
and hou inwardelich it telleþ þere of . how first siȝth bigan hope 35

¹ *queme*: over *q* a comma-like mark.

² *þat*: probably so; the crease, noted above, p. 202, makes the word illegible.

³ p. 378 b.

of aungel & of man þorouȝ a womman þus ȝede it first bifore
 and made þe waye to yuel lust. And comeþ þe deede þere after
 þat al man kynde it felep ȝutt to þis day. and schal do til þe
 day of dome. and summe wiþ outen ende. þis appel my leuee
 5 frendes bitoknep al þing þat lust falleþ to and delices of synne.
 Whan þou man biholdest þe womman oþer þou womman þe
 man. þou art in Eues poynt þou lokest on þe Appel. þat is on
 þi dep. Who so hadde seide to Eue first whan sche cast hire
 eiȝe vpon þe Appel. Eue þou lokest on þi dep. & þerfore turne
 10 þe awayward. My leue sir sche wolde haue seide þou haste wronge.
 þis Appel þat j loke vpon was forboden me to eten. & nouȝth
 to biholden. þus wolde Eue oure alder moder haue ansuered.
 And so ich drede me ȝutt þat Eue hap many sones and douȝtten
 boþe þat wolden sigge on þis wise. wenestow þat ich lepe vpon
 15 hym þeiȝ ich looke opon hym and seiþ þou haste wronge. More
 wonder bifel whan sche loked opon þe Appel and tooke delytt
 in þe lokyng and þan ete þerof.

Qui viderit mulierem adq¹. ¶ Who þat seep a wom-
 man forto coueiten hir. onon:¹ he hap forleynd hire onon
 20 in his hert. Sche fel to þe Appel. And fro þe Appel in to þe
 wo of þis werlde. And was þere jnne nyne hundreþ wynter
 and more. And fro þe sorouȝ of þis werlde in to þe pyne of
 helle. & þere sche was foure þousande wynter and more and
 hire spouse also. And alle þat comen of hym & of hire and ȝutt
 25 schulden haue done to þis day & euer more for þe bytt of an
 Appel. ne hadd þe grett mercy of god þat sent adoune his swete
 son jesu crist forto taken oure flesche & oure bloode and dyed
 vpon þe roode for vs and many peynes suffred for vs er he ȝede
 to þe dep. hunger & þrust and many sorouȝes forto amende þe
 30 lust & þe likyng þat Adam & Eue hadden. For vnderstonde ȝe
 wel he ne deied for no synne bot for þat Ac his dep was so
 precieuse þat it² myȝth suffise for mo werldes and synne þan
 may be nombred and deliuer man of alle synnes and of alle
 35 of þe eiȝe. And as men ofte seien of litel comeþ mychel. þan
 may vche feble man & womman þat is borne in synne haue
 mychel drede whan hij þat were þan made þorouȝ god. and clene

¹ The : has a peculiar shape, resembling a modern mark of exclamation.

² p. 379 a.

were wip outhen corrupecioun. Hon þat hij were bigiled and brouȝt
in to gret synne þat spred ouer al þe werlde

EGressa est diua filia iacob vt videret mulieres
alienigenas. ¶ A maiden also dyne þat was Jacobes
dougter it telleþ in holy wrytt þat sche seide to biholden vncoupe
men. ac it¹ were² wymmen. and what wene ȝe þat com þere
of. þorouȝ þat biholdynge³ sche les her maidenhode. and was
made an hore þere after were treupes⁴ broken of heȝe Patriarkes.
and a mychel burgh; forbrent. and þe kyng⁴ and his son ysleyn.
and þe wymmen of þe burgh; ytaken were and yladde forþ and
made hoore. her faders and her breþeren noble Princes were
outlawȝed and al þis nas nouȝth by her wille ac al aȝins hir
wille for a kyng þat was⁴ cleped Semor hadde a son þat hiȝth
Sichen⁴. and he was⁴ of a noþer lawe þan sche was. nouȝth
circumcised caste his eȝen vpon hire and rauished hire aȝeins
hire wille. sche was⁴ defouled & made an hoore. Looke now þus
seide out hir⁵ siȝth. þis and oþer goddes aungel dude wryte forto
warnen oþer wymmen of⁶ her siȝth. Also Bersabe þat was Vries
wyf stode att a welle and wessehe her legges. And Dauid stode
in his chaumbre and seiȝ hire. and tooke of þat siȝth swich a
delytt þat he dude þere þorouȝ þe dedlich synnes. Tresoun and
spouse breche. and manslauȝth. and al þorouȝ þat first siȝth so
holy kyng as he was⁴ and goddes prophete. Now comeþ a feble
man þat holdeþ hym holy for he haþ a wide hoode and longe
sleuen. & wil seen tonge wymmen and seiþ þat hij mowen seen
holy men wel ynouȝ. Ȝe swich as he is for his wide hoode and
his longe sleete no womman ne leue none swich. and also wym-
men to desiren to seen faire men. ne desire it nouȝth. penche
on goddes prophete and on his derlynge by whom god seide
hym self.

30

INueni virum secundum cor meum. ¶ Ich haue founden
a man seide god after myne hert Now þis man þat god hym

¹ men. ac it on erasure.

² were: the letters run together, the word being the last in the line.
biholdynge: possibly *bikeldynge*.

⁴ On *s* in *traupes*, *Sichen*, *was* l. 11, 16, 23, *ac* in *was* l. 13, *q* in
kyng traces of erasure.

hir inserted above an erased word.

⁶ of on erasure.

self so mychel praised þoruȝ a siȝth of his eiȝe eastynge opon
 a womman . þat wesche hire self forles his hert, and forȝate hym
 self so þat he dude¹ þre dedlich synnes on Bersabe spousebreche
 on Vrrie his trewe kniȝth tresoun & mannes slauȝth for he dude
 5 hym to dede and vche opere . þo þat ben synful² wrecches ben
 so foole hardy to cast ȝoure eiȝen vpon a womman . And þerfore
 ich rede vche man & womman þat desiren to ben goddes spouse
 þat hij þenchen here vpon . And also men oīper wymmen þat
 lyuen in þe werlde han gret nede to kepen hem fram suich
 10 siȝthtes . ȝif þat hij willen ben ysaued . For alle þe synnes þat a
 spake of toforne and now last alle comen of a liȝth siȝth . for it
 was gynnyng and roote of all, And þerfore for þat wymmen
 vnwriȝen hem to men so þat hij weren gretlich ytempted and
 synneden þere þoruȝ: it was comaunded in þe olde lawȝe in þe
 15 name of god þat ȝif³ any pytt were . what so it were . þat it
 scholde ben wriȝen þat no beste fel þere ȝinne . And ȝif any
 vnbiȝed it þat a beest fel þere inne! he þat it vnbiȝed scholde
 aȝnyte þe beest . Now is þis a snipe dredeful þing to womman
 þat sche hire to mannes eiȝen . for sche is bitokned by þe wriȝe-
 20 ynge of þe pytt . þe putt is hire faire nebbe hire white swire .
 hire lyȝth lates . hire hondes ȝif sche hondel . ȝif sche holdeȝ forȝ
 in his siȝth . ȝutt hire wordes beȝ putt . and al þat falleȝ to hir
 þat man is ytempted of . Al oure lorde elepeȝ⁴ putt . þis putt he
 comaundeȝ þat it be hiled . lest beestes fallen þere ȝinne and
 25 drenchen in synne . Beest is þe beestlich man þat ne þencheȝ
 nouȝth on god . ne noteȝ nouȝth hise wyttes as a man ouȝtte to
 done to goddes worschip and to his owen note . Ac seches forto
 falle in þis putt þat ich speke of ȝif he it fynde open . A! þe
 dome is wel strong to hem þat openen þe putt for hij schullen
 30 ȝelden þe beest þat is fallen þere inne . for sche is gilty of his
 deȝ bifore oure lorde And schal for his soule ansuere on domes-
 day and ȝelde þe beestes lure . & sche naȝ nouȝ to ȝelde bot hire
 seluen : stronge ȝelde is þis wiȝ alle : & goddes dome and his
 heste is þat sche it schal ȝelde on al manere . Vnderstonde sche
 35 wel it schal be ȝolden for sche opened þe putt þat it adreynt

¹ p. 379 b.

² *synful*: *y* probably by correction.

³ Below *of* ȝif erasure.

⁴ *elepeȝ*: *l* seems to be corrected from *h*.

june . þou þat vnþiles þe putt . & doos any þing whar þorouþ þat man is any þing of þe attempted fleſchlich þere þou it wilt nouþ drede þis dome gretlich ȝif he is yfounded of þe ſo þat he ſynne dedlich in any manere þeiȝ it ne be nouþ wiþ þe . bot wille to þe ward, for þe fondyngre aros firſt of þe þorouþ þi dede: be al ſiker of þe dome þou ſchalt it ȝelde for þe pyttes openyngre . And bot þou be ſchryuen þere of þou ſchalt ¹ abugge be þou ful ſyker . For men ſeien abywoorde þe hounde wil ȝn þere he fyndeþ open,

PUdieuſ² oculus inpuđici cordis eſt inimicuſ &c. 10
¶ þat þe mouþ ne may for ſchame þe liȝth eiȝe ſpekeþ it . And it is aſ erande berer of þe liȝth hert . Ac now þere ben ſumme wyme-
men þat nolde for noþing do ³ tilþe wiþ man . Ac hiȝ ne recchen neuer þeiȝ man be tempted of hem . Ac ſeint Auſtyn ſeiþ . þiſe two ben in on willyngre and habbyngre . wille forto ben ȝwilned 15
aſ wel aſ forto habben,

NON⁴ ſolum appetere ſet appeti velle criminouſum eſt . ¶ Knowe man oȝer haue wille to ben ȝknowe of man and ſechen þere after boþe it is on and dedlich ſynne

OULI⁵ prima tela ſunt adulteriȝ . ¶ Eiȝen bep arewen⁶ 20
of þe firſt Armes of lecherie: For ſo aſ men fiȝten wiþ þre manere of wepen . with ſchetynge . wiþ ſpere . & wiþ ſweerd . Also riȝth wiþ þat ilch wepen fiȝtteþ þe fleſche aȝeins þe ſoule þat is wiþ liȝth eiȝe aſ ſchote of Arewe . And wiþ ſpere of wound-
yngre woorde . and wiþ ſweerd of dedlich hondelyng . And of 25
þiſe falleþ ofte ſtynkyngre lecherie vpon hem þat ſchulden be gouldes ſpouſe . Firſt he ſchetep hiſ arewen of liȝth eiȝen . for aſ þe Arewe is yfeþered and fleiȝep liȝtlich: ſo doþ þe ſchote of þe eiȝe and ſtikeþ in þe hert . þere after he ſchakeþ hiſ ſpere þat is ſchakyng woord . And þe ſweerd of dedlich hondelyngre ſmyteþ 30

¹ p. 380 a.

² In the margin. *guſti* with part of the *g* cut away

³ *do* added above the line.

⁴ In the margin: *guſti*

In the margin: *u g u s* with the firſt ſtroke of the *u* and *u* cut away.
n u s .

⁶ *arewen*: only the upper half of the *a* viſible. Traces of an erasure, extending across three lines.

deþes dynt on goddes spouse so þat he makeþ of hire þe deuels
 floore. And it is soþ weilaway Nei; is it ydo wip hem þat comeþ
 so nei; to gyders. And þerfore boþe man & womman, witeþ wel
 5 3oure eizen. for al þis wo comeþ first of þe eizen. Nis he nouȝth
 a mychel foole þat whan þe citee is biseged al aboute wip stronge
 enemyes þat holdeþ hym openlich forþ in þe kyrnels of þe wal.
 lest þat sum querel oþer sum arewe ȝaf hym deþes dynt. Siker-
 lich as ich wene þe fende scheteþ mo querels to homelich wym-
 men þan to ¹ an hundreþ leuedies in þe werlde. þe kirkels of
 10 3oure castels ben 3oure doores & 3oure wyndowes, and þo ben
 3oure fyue wyttes. And þerfore schete hem fast lest þe deuels
 querels ne hyrtt 3ou nouȝth. For his querels beþ fondynges boþe
 bodilich and gostlich. For sone so þe eize is yblynded þe herte
 is sone ouercomen. and ybrouȝth sone þorouȝ synne to grounde.

15 **S**icut mors per peccatum in orbem ita per has
 fenestras intrat in mentem, ¶ As deþ comeþ first
 in to þe werlde þorouȝ synne! Also þorouȝ þe eize comeþ deþ in
 to þe soule, Lorde ² crist, what vche man wolde scheten fast her
 wyndewes and hij myȝten scheten out deþ of fleshlich lyf.
 20 And a man oþer a womman þat schulde serue god ne wil nouȝth
 scheten her eizen fram soule deþ. And wel hij mowen ben cleped
 þirles of soule deþ. for many man & womman han ben sleyn
 þorouȝ hem boþe gostlich and bodilich. þorouȝ al holy wrytt it
 is techynge and warnynge of kepynge of eizen

25 **A**uerte ³ oculos meos ne videant vanitatem, ¶ God
 seiþ Dauid wende away myne eizen fram þe dwele of þis
 werlde & his vanitees,

PEpigi ⁴ fedus cum oculis meis nec cogitarem de
 virgine, ¶ Job seiþ ich haue made forward *with* myne
 30 eizen þat i ne schal mysþenchen. God it wot he seide ful wel.
 for after þe eize comeþ þe þouȝth. and þere after þe dede. And
 þat wist jeremye þe prophete ful wel þat mened ⁵ hym þus & seide,

¹ An erasure, extending from *to* slantwise down to the left across three lines.

² p. 380 b.

³ In the margin. Dauid

⁴ In the margin. Job

⁵ *menep*, the third letter apparently *n*.

Oculus¹ meus depredatus est animam meam.
¶ Weyleway he seip myne eizen han robbed my soule. whan
goddess prophete made swich a mone of hise eizen: what werestou
þan may a synful man make for his oþer a womman. whan
goddess prophete þat was haleded in his moders wombe and myȝth 5
nouth synue dedlich. þe wise man askep in his book ȝif þat any
þing harmeþ þe man oþer þe womman more þan her eizen.

Oculo² quid nequius totam faciem lacrimare facit
quam vidit. ¶ Alle þe leer schal flowe þe teres for þe
eize siȝth. now we haue spoken of þe eizen. speke we now of þe 10
oþer wyttes.

Spellyng & smecchyng ben in þe mouþe boþe. as siȝth iii þe
eizen. Ac we schullen leten of smecchyng And speken of
Spellyng & herynge. Spekyng & heryng comen boþe in mene
to gidres. And þerfore boþe man & womman avise hem wip whom 15
þat hij speken of filþe or of werldelich þinges. for þise þinges ne
fallen nouth to swich men to speken of ne heren. And þerfore
whan hij schull speken wip man oþer wip womman. makeþ vpon
ȝou þe tokne of þe holy croice. and spekeþ wip hem in goddess
drede. And ȝif hij schullen speken to preest hij owen to saien 20
her. Confiteor³. and after Benedicite dominus. And þan
hereþ woordes þat beþ nedeful to heren. & ansuereþ hym schorte-
lich þere nede is. and in sobre woordes and faire. so þat whan
ȝe goþ away þat he ne cunne by ȝou goode ne qued. ne preyse
ȝou ne lak ȝou. bot euene bitwene two. Oþer while many men & 25
wymmen whan men speken to hem to techen hem: hij willen
haue aȝein o woord two oþer þre. And bicomen his maister þat
is comen forto techen hem. & wolden by her tale ben yholden
wyse. And napeles her woordes willen⁴ techen what hij ben. And
þorou; þat hij wenen to be wise yholden. men vnderstonden þat 30
hij ben sottes. For hij huntun after prys. & hij cacchen folye.
for whan hij gon from hem. hij willeþ saien þis man oþer þis
womman is of mychel speche. Eue hekle longe tale wip þe neddre

¹ In the margin *Jeremias*.

² In the margin *unus sapiens*.

³ *Confiteor*: *Confite* on erasure.

⁴ p. 381 a; *woordes willen* partly effaced.

in paradys and tolde hym al þe lesson þat god¹ hadd forboden
hem forto eten of þe Appel. And¹ so þe neddre vnderstoode
þorou; her woordes onon riȝth her feblesse . and her brotylnesse
of fallynge . And fonde way þorou; her mychel speche hou he
5 schulde brynge hire to forlernesse,

Oure lefdy seint mary ne dude nouȝth so . ac sche dude al
oper wise . ne telde sche þe aungel no tale . Ac asked hym
schortlich þing þat he ne couþe . And þerfore vehe man & wom-
man folowe oure lefdy and nouȝth þe kakel dame Eue . Forþi
10 wiþ whom þat ȝee speke holdeþ ȝou euere stille . bot ȝif ȝee knowe
hem þe better þat ȝe schulle speken to . And ne beþ nouȝth of
henne kynde . For þe henne whan sche hap leide an eye sche
kakeleþ it out . & þan comeþ þe keme and bereþ away her eiren .
þat sche schulde brynge forþ quyk briddes of ȝif þat sche helde
15 hire stille . Riȝth also fro þe kakelande man oþer womman þat
kakeleþ ydel speche þe deuel bereþ away from hem alle her goode
werkes . þat schulden ȝif hij helden hem stille . beren hem vp to
beuene ward . þe wrecþ Pedder makeþ more noise and ery of his
sope . þan a riche merceer of al his derworþe ware . And napeles
20 to gostlich men spekeþ and askeþ hem conseil . and telleþ hem
tales of ȝoure spouse . And hij to ȝou . bot kakeleþ nouȝth of non
oper þing . for ȝif ȝee do ȝee breke silence . For it ne falleþ nouȝth
to goddes spouse noþing to speke bot of her lemman Jesu crist .
and þing þat falleþ to his worschipp . And whan ȝee schullen
25 schryue ȝou looke þat it be to gostlich men and to none oper . and
namelich wymmen . And biddeþ hem jnwardelich for goddes loue
þat hij haue ȝou in mynde in her byddynges . for þe godspel seiþ,

Set multi veniunt ad vos in vestimentis Ouium
30 seiþ . witeþ ȝou & beþ war . for many comeþ to ȝou in white
clopes as scheep . & beþ vnderneþen rauisslande wolues . And
sipeþ þat god hym seluen warneþ vs þere of : we owen þe better
to be war of hem and kepe vs fram hem . Werldelich men leueþ
lytel . & religiouse wel lesse . Ne wilneþ nouȝth to speke wiþ hem to
35 michel . And whan ȝe speke wiþ any suich beþ in drede lest ȝe
schull agylt ȝoure spouse . Eue wiþ outen drede spake wiþ þe

¹ MS.: *godd* with the second *d* expuncted; in the following line the word standing below *godd* is *And*, the *d* of which, evidently by a mistake of the corrector, has also been dotted out.

neddre.¹ And oure lefdy was a dradde to speke wip Gabriel þe
 Aungel. Man oiper womman þat wil be goddes spouse .j. rede he
 ne speke nouȝth in pryuate bot ȝif he haue witnesse noiper þat
 on ne þat opere. for þere may neuere come goode of on noiper
 partye forto be longe in talyng and often. Als wel men owen
 to fleizen it for gostlich fondynges and bodilich hope as for
 selaundre. For þe trewe is ay mystrowed. and þe les is often
 leued And re trewe bilowen for defaut of witnesse. And þe yuel
 blepelich bileued. And perfore schulde þe goode haue euere wit-
 nesse aȝeins wicked ouertroweyng. And ȝif it falle so þat a man
 oiper a womman be enclosed out of þe chirche þirle ne holde hij
 no talyng wip noman ne no womman bot onlich wip her spouse
 jesu crist. And bereþ þerto reuerence for þe sacrament. ¶ To
 hir seruauant at þe hous þirle. to opere at þe parlours. speke ne
 owe ȝe nouȝth bot att þe þirles. Silence euere holdeþ att þe mete. 15
 For siþen opere Religious it holden. ȝe owen to holden it þe
 better. Ȝif ȝe han dere Gestes doþe ȝoure seruauant in stede of
 ȝou gladen hem. And forto vnsperre ȝoure þirle ones or twies
 and makeþ signes toward hem of glad chere. for sumtyme curt-
 eisie is yturned to yuel. jn² Onelich mannes hous oiper wom-
 mans owe mychel to ben on vche friday holden silence bot ȝif
 it be dubble fest. And þan holdeþ it sum oper day in þe weke.
 perfore in Aduent and ymbringe dayes. Wedenysday and Friday
 and saterday. Jn þe Lenten. þre dayes in þe week holdeþ silence.
 And in al þe sueȝeng week. And on Ester Euen to ȝoure seru- 25
 aunt ȝe may speke wip loude woorde what ȝe willeþ. And ȝif
 any o frende ȝou comeþ. hereþ his speche and Ansuereþ hym
 wip loude woorde. And ponkeþ hym mychel. A foole he were
 þat miȝth grynde whete and grindeþ³ grauel. whete is holy
 speche as seint Anselme seiþ. And he gryndeþ grauel þat chauleþ 30
 of ydel speche and werldelich þine two cheken ben þe two gryndel
 stones. þe Tunge is þe clappe. And perfore ȝif ȝe wil be
 goddes spouse. Looke þat ȝoure chekes ne grynde nouȝth bot
 soules hele And þat in alle ȝoure fyue wyttes ne be nouȝth
 yfounden bot soules foode. And þan chese ȝe þe better part as god 35
 hym self seiþ þat þe maudeleyn dude. Sche ne þouȝth on kyn

¹ p. 381 b.² jn (*j* a correction in fainter ink for *i*) added above the line.³ *grindeþ*: the last letter more resembling *r*.

ne on none erpelich goode bot onelich¹ on hym. And martha
 her suster was aboute erpelich pinges, and ȝaf al hire besynesse
 forto serue poure men. And whan sche blamed marie hire suster
 for sche sett hire doune att Jesu cristes feete to heren hym speke
 5 and nolde helpe hire suster forto diȝten her alder mete.² And
 martha blamed hire. Jesus crist Ansuered for³ hire and seide.
 martha, martha þus⁴ þat sche haþ chosen þe better þat and it
 ne schulde nouȝth be bynomen hire. Now⁵ who so takeþ hym to
 any degre out of þe commune Poeple forto serue god and ne
 10 doþe nouȝth as sche dude. þat is, ȝineþ no keep to erpelich ping
 bot onelich⁵ to haue⁶ al her blis and al her foode in hym; hym
 were better ben in þe werld and done as martha dude til þat god
 sent hem þe grace þat hij miȝten come to þat opere. And biseken
 fast nyȝth and day ȝif þat it were his swete wille to sende hem
 15 þat grace þat hij miȝten come to þat ilche degre forto quemen
 hym as þe best manere were, And þan hij schullen haue grace
 forto queme hym wel better þan þat hij ȝeden to heiȝe degre by
 her owen wille⁵, for þe deucl is ful queynt and putteþ a man to
 heiȝe degre of heiȝe lyf, forto make hym þe faster in his seruise
 20 as ȝe schull heren here after. And þis semep now in þis werlde
 for non dar saye þe soþe. And perfore ich rede þat vche man
 holde hym paied wip his state what so it be tyl god wil sende
 hym bettre And þan doþe he wel. J. ne speke nouȝth of þe state
 of þe synne, for out of þat state. J. rede þat he hiȝe hym als
 25 sone as god sendes hym grace. Ac womman ne owe nouȝth to
 prechen bot ȝif sche be þe ouer holyer, for seint Poule forbedep
 hem, bot man ne forbedep he nouȝth. Ac he seiþ. How may a
 man preche bot he be sent.

30 **Q**Uomodo vero predicabunt nisi mittantur Et
 iterum, ecce ego mitto vos sicut oues in medio
 luporum. ¶ þat is hou may a man preche bot he be sent of
 god. Loo seiþ oure lorde. J sende ȝou as a scheep amonge wolues.
 And vnderstonde ȝee wel. þat þere nys non sent of god þat is

¹ *onelich*: a dot under the *e*, possibly to indicate expunction.

² p. 382 a.

³ *for* added above the line.

⁴ *þus*: a dot, probably accidental, under the first stroke of the *u*.

⁵ On *u* in *now*, *h* in *onelich*, the first *l* in *wille* traces of erasure.

⁶ After *haue*; *h* expuncted.

proude oī~~er~~ coueitouse oī~~er~~ lecherouse¹, oī~~er~~ losenioure,
oī~~er~~ fast holdande her goodes. For hij ben Antecristes *prophetes*.
And ypocrites. And Heretikes. Ne ben her wordes neuer so goode.
Hij schullen take no stede. For hij ne lyue nouȝth after her²
speche. Antecrist schal speke faire woordes and make³ hym poppe⁴ 5
holȝe, and perwip he schal disceyue þe folk.

QUare⁴ enarras iusticias meas & assumis testa-
mentum meum *per os tuum*. ¶ þat is whi tellestou
my riȝthwisenesse, and takes my testament in þi mouþe. þou þat
folowes þe compaignye of Hoores and þeues. þeiȝ suich myster¹⁰
men speken goddes woord; men taken ensaunple⁵ att her lybb-
yngē, and nouȝth att her woord. And here þe proue þere of. þe
grete clerkes and þe maisters þat duden jesu on Roode. Hij weren
swich mysters men. And *per*fore þe folk tooken ensample att her
werkes, & nouȝth att her wordes. For hij *pr*cheden⁶ goddes¹⁵
woord wel to þe poeple. Ac hij ne lyueden nouȝt þere after.
And *per*fore þe folk took ensample att her libbynge and nouȝth
att her *pr*ehyngē. And *per*fore hij ȝeden to helle wip hem, and
ȝutt done and schullen tyl god haue sent his grace vn to hem.
for it seiþ att hem bigan þe feiþ. And att hem it schal ende. & 20
jesus crist badd his deciples done as hij seiden bot nouȝth as
hij done

MULieres⁷ non *per*mittendo docere. ¶ No womman
ne preche bot sche be þe holȝer holden ne teche. Ȝee ne
schulle noþing swere bot nay, & ȝe, sikerlich as god biddeþ in þe 25
godspel, ȝe, ȝe, & nay, nay þat is to saie, nay wip þine hert,
& nay wip þi mouþ. And also, ȝe, ȝe. Napeles techen ȝe may, bot
riȝth siker is it nouȝth. Onelich man & womman ne owen to chas-
tise non bot her owen seruauȝt; For oft þorouȝ swich chastisyngē
ariseþ wraþpe oī~~er~~ fals loue, bitwene man and womman, 30

AD⁸ summum vos volo esse rarilinquas. jtem pau-
ciloquas. ¶ þe wise seiþ jchill þat ȝe speke seeld and

¹ *lecherouse*, traces of erasure on *le*.

² *her* added above the line.

³ At the end of this line in MS. a cross between the columns.

⁴ In the margin: *auid* with erasure under *au*.

ensaunple *p* over an erased *l*.

p. 382 b.

⁶ In the margin: *Paulus*.

⁷ In the margin: *Seneca*.

litel . For many putten her woordes forþ att vnmýth . And so duden
 jobes frendes þat seeten stille a seuene nyth by hym er hij bigun-
 nen to speken . ac þo hij hadden ygonne . hij coupen nouȝth lynne,

Censura¹ silencium nutritura est verbi . ¶ Silence
 5 **I**s Foster moder and bryngeþ forþ chaul² . þat is gode³
 speche⁴ and mouȝth⁵ worþ . and on oþer maner he seiþ .

Iuge⁶ silencium cogit celestia meditari . ¶ þat is .
 longe þouȝttes and will yholden bryngen þe þouȝttes toward
 heuene . As ȝee seiþ by ensauple . Atti water milnes men stoppen
 10 þe water and it ariseþ vpward So schulden þe woordes been seel-
 den and wel bisett . And þerfore stoppeþ ȝoure þouȝth from þing
 as ȝe willeþ þat hij clymben vp toward heuene and nouȝth fleizen al
 to þe werlde . For men saien . mo men slen wiþ woorde þan wiþ knyf .

Mors⁷ & vita in manibus lingue . þat is lyf and
 15 deþ is in þe Tunge seiþ Salomon þe wise,

Qui⁸ custodit os suum custodit animam suam .
 Who þat witeþ wel his mounþ . witeþ⁹ wel his soule,

Silent¹⁰ vrbs patet & absque murorum ambitu sic
 &c . ¶ þat is as þe citee þat is wiþ outhen wal may sone be
 20 nomen . riȝth so it fareþ of mannes citee and wommannes þat ben
 her bodies hit¹¹ may sone be ouercomen bot ȝif he keepe his mounþ .

Qui murum silenciij non habet patet inimici oculis
 Ciuitas mentis . ¶ þat is who so holdeþ nouȝth his
 25 woordes . he is as a burgh; wiþ outhen wal . And þe fende wiþ
 his felawschipp entreþ¹² in atte ȝate vn to þe hert and robbeþ
 hym of alle his goode werkes . In¹³ vitas Patrum . it telleþ¹⁴

¹ In the margin: *Gregorius*,

² *chaud*: the fourth letter resembles *n*.

³ *gode*: on erasure; somewhat indistinct.

⁴ *speche*: erasure above and below; between *speche* and *and* a word consisting of three or four letters erased.

⁵ *mouȝth*: the first stroke of the *m* fainter than the others.

⁶ In the margin: *Gregorius*,

⁷ In the margin: *Salamon*

⁸ In the margin: *Gregorius*,

⁹ *witeþ*: *i* almost effaced.

¹⁰ In the margin: *Gregorius*,

¹¹ *hit* by correction; *it* in a different hand probably on erasure.

¹² *entreþ*: *n* almost obliterated.

¹³ *In* on erasure.

¹⁴ p. 383 a.

of an holy man þat men comen to and praiseden¹ wel a man
þat lyued holy lyf vn to hym. Ac he was of mychel speche.

Boni vtique set habitacio eorum non habet ianuam
intrat & asinum soluit. ¶ Je goode hij ben ac her
mouþe ne hap no ȝate. for who so wil may go in and lede forþ 5
þe asse. þat is þe vnwise soule.

Squis cupiens se religiosum esse & non refrenans
linguam suam set seducens cor suum. vana est
religio. ¶ þat is ȝif any wene þat he be religious and ne bridelþ
nouȝth his tunge fram ydel speche his religioun is fals. Bridel 10
ne sytþeþ nouȝth one in þe mouþ. ac it geþ al aboute þe eren.
And so it mote fare by man. He moste bridel alle his fyue wyttes
for alle hij ben in þe heued. Ac of þe tunge is mychel doute for
it slydreþ al in wete. For oft we þenchen to speke bot litel. And
after on woord glytt forþ anoþer liȝthlich And so we ben brouȝth 15
forþ in to ydel speche er euere wite we.

IN² multiloquio non deerit peccatum, ¶ Ne may
nouȝth mychel speche be wiþ outen synne. For fram soþe it
glytt in to fals. & out of mesure in to vnmesure. Men seþ often
of dropes wexen³ a mychel floode and dreuchen þe londe þere þe 20
goode corne is sown. so it fareþ here on þis manere. Often þorous
mychel speche is þe soule adreynt and leseþ her fruytt. þat ben
her goode werkes. so þat longe it is er it may comen aȝein in
to þe state þat it⁴ was aforne.

ET os nostrum tanto est ab eo longinquum quantum 25
ininico proximum. tantum que minus exauditur
in prece quantum amplius inquinatur in loqueione.
¶ Seint⁵ Gregori in his Dialouge⁶ seiþ þis. As nere as oure
mouþes ben to werldelich filþe and to þinges þat ben werldelich.
as fer it is fram god whan we speke to hym. For we casten 30
hym away. Ne wil he nouȝth heren oure steuen. for oure mouþ
stynkeþ vpon hym fouler þan any roten dogge.

¹ After *praiseden*: a expuncted.

² In the margin: *Salamon*.

³ *wexen*: n almost effaced.

⁴ *it* on t traces of erasure.

⁵ In the margin: *Gregorius*.

⁶ *Dialouge*: the sixth letter apparently n.

S*J* extenderitis manus *vestras* auertam oculos meos
 a vobis . & cum multiplicaueritis oraciones non
 exaudiam vos . // ¶ pat is þeiȝ ȝe holde vp ȝoure hondes and
 make many folde ȝoure boones jehill turne myne eiȝen fram ȝou
 5 ward . And ȝ nylle ȝou nouȝth yheren ȝee þat playen wip þe werlde
 for ȝoure hondes ben bloody . By hondes in holy wrytt . is bitokned
 her werkes and by bloode¹ is bitokned synne,

I*N*iquitatem² si aspexi in corde meo non exaudiet
 dominus . ¶ pat is ȝif ȝe loke to wickednesse þat is consente
 10 þerto! god ne hereþ me nouȝth Ac ȝif we be in³ neuere so grett
 synne; and we⁴ biseche hym þat he deliuer vs wip goode wille!
 þat he hereþ and elles nouȝth . Oure lefdy seint marie we rede in
 holy wrytt . þat sche ne spake bot foure syþes and þo were
 woordes of gret myȝth,

15 **A**^D⁵ *mariam in sempiterno verbo dei facti sumus*
ut ad vitam reuocemur . responde verbum & sus-
*cipe verbum . & profer verbum & concipe dominum*⁶ .
 ¶ Whan sche ansuered þe Aungel Gabriel þe woordes were so
 myȝtty . whan þat sche seide *Ecce ancilla domini* , þat god-
 20 des son of heuene bicom man . And þe lorde þat alle þat ben in
 heuene & in erþe ne myȝth nouȝth ouercomen . sche ouercom wip
 þat woord And bitent hym in her maidens wombe þat al þe
 werlde myȝth nouȝth at holden . þat oþer worde was of mychel
 myȝth also,

25 **V***ox eius iohannem exultare fecit in vtero matris*
sue . ¶ Whan sche com to Elizabeth and spake to hir . þe
 voice of hir made seint john to styren in his moder wombe . þe
 pridde woord was atte Bridale att Architryclynes hous whan sche
 seide . son hem faileþ wyne . And att þat woord he turned water
 30 to wyne . þe fierþe woord was þan sche myssed hir son and after-
 ward fonde hym in þe Temple þere he desputed wip þe maisters
 of þe lawȝe . and þan god bouȝed hym to a Smythe and a wom-
 man . Looke now how seeld speche hap mychel strenkþe .

¹ *bloode*: the second *o* nearly effaced.

² In the margin: *Dauid*

³ *in* added above the line.

⁴ p. 383 b.

⁵ In the margin: *ber*

⁶ *dominum* on erasure.

VJr¹ *lingosus non dirigitur in terra.* ¶ Man ne womman of fele woordes ne schullen neuere lede riȝth lyf. pat is to saye of ydel speeche and of werldelich.

DJxi² *custodiam vias meas*³. vt *non delinquam* in lingua mea. ¶ pat is to saie. I schal keepe my wayes so pat I schal gete my pes wip my tunge to comen to þe blisse of heuene.

Custus⁴ *justicie silencium.* ¶ þe tylung of riȝthwisenesse is silence. and he pat silep bryngel soule hele.

Iusticia⁵ *inmortalis est.* ¶ Riȝthwisenesse is vndede-lich Salomon seip. hope and silence bep to gedres and in hem schal stonde gostlich strenkpe. For who so is mychel stille & holdep silence longe. he may speke sikerlich to god whan pat he biddep hym any þing and hope pat he schal wel spede ȝif he bidde riȝthfullich. and wiselich. for þise two ben coupled to gedres. In hem schal be al oure strengþe aȝein þe fendes fondynges and his wyles. Hope is a swete spyce for it spyces þe herte in- wip aȝein al þe bytter pat þe body drynkep. Who so chewep spyces he holdep his moup to gedre pat þe strengþe ne go nouȝth out. And ȝif he ne do þe brep goþ out. Riȝth so he pat openep his moup wip mychel werldelich speche. spytteþ out hope. and leseþ þe strenkpe pat he schulde haue to god and strenkpeþ⁶ hym to þe fende ward. what makeþ vs strong aȝein þe fende bot hope of heiȝe mede as men seip. ȝif hope ne were hert to brast. A swete Jesu þine ore how stont⁷ hem pat ben in al wo wipouten hope and þe hert ne may nouȝth brest.

Mon⁸ *habetis linguam vel aures prurientes &c.* / ¶ pat is ne haue ȝee noȝer tunge ne ere to werldelich speche. pat is ydel tofore god.

Contrariorum eadem est disciplina. ¶ Of silence and of speche nys bot a lore for hij ben euer goande to giders

¹ In the margin: psalm with the last stroke of the *m* cut away.

² In the margin: psalm

³ *meus* e almost effaced.

⁴ In the margin: ysay

⁵ In the margin: solom with the last stroke of the *m* cut away.

⁶ p. 384 a.

⁷ *stont*: the last letter rendered indistinct by an elaborate curl.

⁸ In the margin: ni

¶ Speke we now of yuel speche þat is þre folde ydel. & yuel.
 & attrý. þe first is yuel. þe oper is wers. þe þridð alder werst.
 ydel speche is al þat no good comeþ of to goddes worschipp
 and to note of mǎnnes soule ne to help of hem schuen to god
 5 ward ne to her euen cristen,

DE¹ omni verbo ocioso reddes racionem in die
 judicij ¶ Of vche ydel woorde seip oure lorde þou
 schalt zelde rekenynge whi it is yseide & for what þing. Now
 siþen þat ȝee schull zelde rekenynge of vche ydel woord. hou
 10 wil it þan be of þe werk þat is attrý speche and foule. nouȝth
 onelich til hem þat speken it Ae to hem þat heren it. And
 also of Leccherie and Glotonye. and oper filþe. Swich. speches
 ben alle schraped out of goode mannes mounþ and wommans.
 Hou aȝtt it þan to ben to men and wymmen þat ȝiuen
 15 hem to ordre. Forsoþe mychel aȝtten hiȝ to sperren her fyue
 wyttes þerfro. Attrý speche is heresyse foul. þwertouer & les-
 ynges. bakbitynge. and Losengerye. Alle þise ben wicked he-
 resyes. þis ne regneþ nouȝth in Engelande.² þe losengere
 abyndeþ þe man. and putteþ þe Pryk in his eiȝe. þe bakbiter
 20 cheweþ mannes flesh opon fryday. and pykeþ wip his blak byl
 vpon þe quyk Charoynes as þe deuel of helle hym biddeþ. Wolde
 he ȝutt gon to ded flesh it were þe lesse tale þerof. þat is wolde
 he speken of hem þat roten in synne: þe lesse harme it were.
 Ae he doþe to hem þat aren quyk in goddes scruiſe. He is to
 25 holde a Rauen & to ȝyuer.

NE videatur³ hec mortalitas minus dicens in
 Esdra quod melchias edificauit portam ster-
 coris. *Nomen*. chorus domino in corpore filius Reab.
id est. mollis patris nam⁴ ventis aquilo discipat
 30 pluuias ad faciens tristis linguam detrahentem⁵.
 ¶ þise two mysters men ben þe deuels gonge fermers and fermen
 his gonge schame it is to seicu. ae ȝutt it is fouler to done it.
 For so he doþe als oft as he wip lesynge hyleþ mannes synne þat

¹ In the margin: $\begin{smallmatrix} ie \\ el \end{smallmatrix}$; the first letter uncertain.

² In the margin, a hand pointing.

³ *videatur*: a by correction.

⁴ MS.: pris na

⁵ *detrahentem*: h possibly a correction.

stynkeþ foule vpon god. þus hij ben euere besy in her foul myster. Her by men may knowen þe synne of hem by þat god seiþ in þe godspel. Losengerye is þre fold. þe first is yuel. þe oþer is wers¹ and þe þridde alderwerst.

VE² illis qui ponunt pulmillos³ &c. Ve illis qui⁵ dicunt bonum malum. & malum bonum ponentes lucem thenebras. & tenebras lucem. hoc. de. detractoribus & adulatoribus conuenit. ¶ þe first is. ȝif man is goode prayse hym bifore hym & make hym better þan he is. And ȝif he doþe wel oþer seiþ. heueþ hym vp wip praysynge 10 biforne hym. þis man god acurseþ. þat oþer is. ȝif þat a man doþe yuel or seiþ yuel þeiȝ it be so open synne þat he ne may it nouȝth wip sigge. And þan bifore hym makeþ his yuel lesse þan it is. and seiþ þat it nys nouȝth so yuel as men seiþ of ne artou nouȝth in þis þe first. ne þou ne schalt nouȝth be þe last. And 15 confortþ hym in þis synne so þat he holdeþ þe lesse tale þere of. And seiþ to hym also þou haste many feren. lete god yworþe ne gostow nouȝth al one many man doþe mychel wers þan þou haste ydone. þe þridde is alderwerst þat forþrayseþ þe misdede. as he þat seiþ to a man þat robbeþ his pouer men. oþer doþe 20 harne to oþer and holdeþ wip hym & seiþ. Sir þou dooste wel. Alle her chateux ben pine and her bodyes att pine owen wille. It fareþ by þe Cherle as by þe wyþye. þe more men croppen it. þe more it wexeþ And þus it is by al þing þat men holdeþ wip A noper in his yuel þat he doþe. 25

ADulancium⁴ lingue alligant hominem in peccatis. ¶ þus þe fykelers hilen þe stynk þat it ne may nouȝth stynken. and þat is þe werst þing þat is. For ȝif þat hij wisten hou þat it stank: hem wolde wlaten wip al. and amenden hem þan sumtyme þere of. 30

Clemens⁵ homicidiorum duo genera dicit esse Petrus. & eorum parem esse penam voluit qui corporaliter occidit. & qui detrahit fratri. & qui videt &c. ¶ Bakbiters ben two manere. þe first is yuel. þe

¹ p. 384 b.

² In the margin: *Jesus*

³ *pulmillos*: under the second *l* a dot, probably accidental.

⁴ In the margin: *Augustinus*.

⁵ In the margin: *Petrus*

latter is wers . þe first cometh al openlich and spekeþ yuel and
seip out his attornysse als mychel as he can and may . And þe
latter cometh forþ on oþer manere and bigynneþ forto syken er
hij it willeþ bigynnen and makeþ a longe prolong¹ tofore al
5 aboute er it come forþ þat yuel þat hij penchen forto speken .
And hij maken many ensamples forto ben yleued þe better . And
whan it schal comen forþ þan it is yuel attyr so weylaway . He
seip wo is me þat he hap suich woord . Jeh was many tyme aboute
for to haue stilled it . ȝif ich hadde miȝth . Ac now it is so fer
10 forþ gon . þat ȝ ne may nouȝth and þat me sore reweþ . And longe
it is agon þat ich it wist first Ac euere ich haue stilled it vn to
now . Ac for me schulde it nouȝth haue comen forþer . Ac now it
is so ferforþ brouȝth þat ȝ ne may it² nouȝth wiþsaken . And
þefore me is ful wo . yuel men seip þat it is . and ȝutt it is wel
15 wers . wel wo is me þat ich it schal siggen . and soþ it is . and
þat is mykel sorouȝ . piȝe beþ neddres . Salomon spekeþ to vche
man and womman and biddeþ hem kepe hem wel fram hem . and
ȝiue hem to her lemman Jesu crist þat þus faire spekeþ to ȝou
and clepeþ ȝou his schewer

20 **Z**elatus³ sum syon zelo magno . ¶ Vnderstondeþ
whas spouse ȝe ben ȝif ȝe kepeþ ȝou ariȝth to hym . And
biholdeþ hou louelich he spekeþ to ȝou Jeh am Jelous of þee
syon he seip . Syon þat is schewer on oure tunge . Loo ȝutt it hym
pencheþ þat he seip nouȝth ynouȝ whan he seip . Jeh am jelous
25 ouer þe . bot ȝif he seie þerto wiþ mychel jelosie . zelo magno .

EGo⁴ sum deus zelotes . ¶ Jeh am þe jelous god þat
am jelous ouer my lemman .

Auris⁵ zelo audit omnia . vbi amor ibi oculus . /
¶ Salomon seip . þe jelous ere hereþ al þing þere⁶ as is loue⁶ .
30 þere is his eiȝe⁶ . Wyte ȝee wel ȝee þat ben his lemmans . his
eiȝe is euere to ȝou ward and biholdeþ ȝif ȝe ȝiue any louelates
to any þing bot to hym . Zelatus est syon . He is is jelous of
þe Syon . þat is his schewer . And he seip to þe . ȝiue me þi loue-
lates . ȝe . to me and to non oþer .

¹ *prolong*: the sixth letter resembles *n*.

² p. 385 a.

³ In the margin: *ȝakarias*.

⁴ In the margin: *Exodus*.

⁵ In the margin: *Salamon*.

⁶ On *r* in *þere*, *l* in *loue*, *eiȝ* in *eiȝe* traces of erasure.

OStende¹ michi faciem tuam, ¶ pat is to saie schewe
me þi loue nebb. and seche me nouȝth outward. Ac seche
me in þine hert ȝif þou be trewe to me as spouse owe to ben.
Ne pencheþ no wonder þan. þeiȝ hij ben mychel out of þe werlde.
wip hert. Ich am schame fast he seip. ⁊ nylle nowhare clyppen my
lemman bot² in deerne stede. and þat wyte vche³ man tosepe. þe
more þat ȝoure pouȝttes ben to erþelich⁴ þinges. þe lesse is þe loue of
ȝoure lemmen inward werldelich þinges. ⁊. clepe þat synne falleþ to,

Qui exteriori oculo negligenter vtitur. in isto dei
iudicio interiori cecatur. ¶ Who so⁵ ȝemeleslich witeþ 10
þe vtter eiȝen: þorouȝ goddes riȝthwise dome he abyndeþ þe jinner
þat he ne may see god gostlich. ne louen hym. For after þat
men louen hym þere after men felen his suetnesse. more oīper
lesse. Als sone as a man oīper a womman hereþ any speche þat
draweþ a man oīper a womman fram her spouse. also smertly 15
doþe ȝou þennes wip þis vers.

Decline⁶ a me maligni: & scrutabor mandata dei
mei, ¶ Goo away fro me þou wicked man. & ⁊ schal re-
herce þe comaundementȝ of my god,

Narrant⁷ michi fabulaciones: set non vt lex tua, 20
¶ Hij tolden me fables. bot nouȝth þi lawȝe⁸. þan goþ to
ȝoure spouse wip. Miserere mei deus, oīper wip ȝoure. Pater
noster. ȝif ȝe ne cumme it nouȝth. For þat is þe best þat ȝe may
þan done. for þorouȝ⁹ ansueres aȝein þere auȝtt arise sum sparkel.
and þis worde is goode to wymmen þan hij ben in swich cas. 25
And per aventure he wil saie. ⁊ nolde for no good penchen yuel
to þee ward. Ac þeiȝ ich schulde dye leuen ich mote non is wers
þan me. forȝine me þis and ⁊ nyl nomore. So may falle sche
forȝeue it liȝthlich for his faire speche. and spekeþ forþ wip hym.
Ac euer is his pouȝth in his last speche And þan whan he is 30

¹ In the margin: In canticis,

² bot: on b traces of erasure.

³ vche: traces of erasure on v.

⁴ erþelich: the curl over þ, rendered as e, possibly only the upper part of an unfinished l.

⁵ so: the letters written together, separated by a slight erasure.

⁶ In the margin: dauid

⁷ In the margin: dauid

⁸ lawȝe: squeezed together at the end of the line.

⁹ p. 385 b.

gon away swich pouȝttes wil lasten in her hert and wexep more
 & more And euere þe lenger þe wers it is. And so it fareþ of
 man by womman whan sche spekep faire & castep enchesoun.
 and seiþ sche ne dar nouȝth. By her tale sche wolde ȝif sche
 5 durst and drawep hym to hire ward wip loose woordes. and þat
 drawep a man on hire. And þerfore seiþ schortlich naye atte
 first and quyte ȝou of hem. And ȝ rede for any faire speche þat
 vche man and womman be war and looke how dere ȝoure soule
 was bouȝth. and sette þere on prys. And bot ȝif þat ȝe mowe
 10 haue more þerfore þan he þat bouȝth it ȝaf þerfore: ne selle it
 nouȝth so liȝtlich to his enemy. for a lytel lykyng and ȝieueþ
 keep þou ȝoure spouse clepeþ ȝou.

E^N¹ dilectus meus loquitur michi, surge propera
 Amica mea. ¶ Looke ich here my spouse clepeþ me. ich
 15 mote gon. ȝe. goþ swiþe to ȝoure dere spouse,

S^U²urge² propera Amica mea. columba mea. formosa
 mea. ostende michi faciem tuam. sonet vox tua
 in auribus meis. ¶ Come to me my lemman. my culuer.
 my schene spouse³. schewe⁴ me þi loue nebb and þi leuesom
 20 leere. turne þe to me þou þat wilnes speke wip non bot wip me.
 þi steuen is me swete and þi pouȝth schene,

V^N⁵de⁵ & subditur vox tua dulcis &c. ¶ Speke to hym
 and haue hym to lemman þat is þousande sipes fairer þan
 þe sunne. þus louelich ȝoure lemman Jesus crist spekep to ȝou.

25 ¶ Ac herkneþ now anoþer speche al awayward fram þis and
 al⁶ o grym to hem⁷ þat schulden beu his lemmans,

S^I⁸gnoras te o pulchra inter mulieres egredere⁹ &
 vade post vestigia gregum tuorum. & pasce edos¹⁰
 tuos iuxta thabernacula pastorum. ¶ ȝif þou knowest

¹ In the margin: Jnean

² In the margin: jnean with slight traces of erasure below.

³ spouse: the fourth letter looks more like n.

⁴ schewe: on h traces of erasure.

⁵ In the margin: jneant; faint traces of an erased Je can be distinguished below.

⁶ al: a corrected from o.

⁷ hem: em on erasure?.

⁸ In the margin: Jneant; traces of an erased J below.

⁹ egredere: de partly effaced.

¹⁰ edos: e almost effaced.

nouȝth þi seluen þou faire wyman oīper man among opere . and
 noste nouȝth whas spouse þou art and schuldest ben . þou þat
 art here among wymmen and þou were amonge Aungels þan þou
 miȝth knowe þi seluen . as þeiȝ he seiðe . þere schulde þi fairnesse
 litel be scene . And ȝif þou art me trewe as spouse ouȝ¹ to bene . 5
 ȝif þou haste it forȝeten : and litel letest þere of . Egredere . he
 seiþ o grym . goo out he seiþ & folowe herde of gett . þat ben
 flesch lustes þat stynken as gett done² . and vndo .³ þi tyches
 þat ben þi fyue wittes þat ben suete to god ȝif hij ben wel kepte .
 As Tiches ben swete flesche tyl hij ben ȝonge . and as of a Tyche 10
 comeþ a synkande gott . so dooþ of a Lust a stynkande lykynge
 to god . Feede he seiþ þine eizen wiþ oute totynge . þine eren wiþ
 oute herynge . þi mouþ wiþ oute spekyng þat is to seiðe of filþe .
 þine hondes wiþ outen hondelynge . þi nose wiþ outen smellynge .
 And also alle þi wittes fram filþe of synne and all þine lymes . 15
 For riȝth as þou seest of a ȝonge tyche comeþ a Stynkande gott .
 so of an eize siȝth comeþ a stynkande lykynge . oīper of an herynge .
 & ȝutt more of felynge . wheþer euer any man oīper womman
 hadd any swich fondynges for any suich tokenynges þat ȝaf hem
 to swich tollynge and peckande outward as a wanton Brydde in 20
 a Cage þat þe Catt com and lauȝt hym in her cloches wheþer it
 ferde euere þus of any onelich man oīper womman þat pecked
 so outward þat þe catt of helle þat is þe deuēl of helle com and
 rent out her soules . out of her bodyes and bare it vn to helle :
 ȝis god it wott hap it and þat is harme þe more . ȝutt he seiþ . 25
 Egredere . Goo out he seiþ as dude jacobes douȝtter . þat is to
 saie leue my confort and take þe werldes confort . for j warne þe
 þou ne schalt nouȝth haue boþe my confort & þe werldes . þou
 þat schuldest be my spouse schal tow⁴ folowe ȝeett of helle þat
 ben fleschlich lustes , 30

Osculetur⁵ osculo oris . ¶ þat is cusse me lemman
 wiþ cusse of⁶ þi mouþ mouþe alder swettest . þis cusse my
 leue breþeren and sustren is a swetnesse of hert and a delytt

¹ MS.: ouȝtt with tt expuncted.

² done: on d traces of erasure.

³ p. 386 a.

⁴ schal tow on different lines.

⁵ In the margin: c o b
i s ?

⁶ cusse of added above the line.

of ynnete swete þat al werdelich sauour is bitter þere aȝeins .
 Ac wip þis cusse ne cussep he non þat louen any þing bot hym
 oīper elles¹ þat hij louen it for hym . and in hym, For Salamon

seip . Ȝif þe wardeyns wenden out . þan is þe hous yuel yloked .
 5 Oure fyue wittes ben oure wardeynes of oure hous þat is oure
 body . Now ȝe han herde of spellyng þat falleþ to þe mouþe . &
 now we wil speken of smellynge,

D² *odoribus non sago nimis cum assunt non*
respuo . cum absint non relinquo, ¶ Of smel³ seip
 10 seint Austyn ne fynde j . bot litel ȝif it be neiȝ on goddes halue
 & ȝif it be fer me ne recche .

E⁴ *rit⁴ pro suauī odore fetor*. ¶ Oure lorde seip Aȝein
 swete smelles hij schullen haue stenchis . and of þis þing
 beþ war . þe denel wil maken a þing to styng for men schulden
 15 nouȝth noten it⁵ . And he wil also make swete smelles⁶ aboute
 hym þere he duelleþ . for men schulde wenen and vnderstonden
 þat it com fro god And þat he loued hem so wel and þat hij
 weren holy, so þat hij myȝten haue a lykyng⁷ þere june of
 pryde . Ac Alle swich Treteuales of hym ben brouȝth to nouȝth
 20 þorouȝ haly water . and wip kneȝunge . and Crouchyng Aȝen
 stenge: penche on god hou he was done on þe roode vpon þe
 mount of Caluarie . and hefeled þe stenge þere of ded bodies
 þat laien þere & stunken & roteden abouen erpe and stunken vpon
 hym so foule & beþ nouȝth squaymous . And also he was pyned
 25 in his siȝth whan þe Jewes blyndfelden hym & buffeteden hym
 aboute þe Chekes and badden hym⁸ rede who smott hym . And
 also whan he hong on þe roode he was pyned in his siȝth whan
 he⁹ wepe for hem þat duden hym on þe roode and for vs wreeches
 þat done hym on þe roode al day . And þe bloode and þe water
 30 comen boþe to geder in his eiȝen and he miȝth nouȝth wipen it

¹ *elles*: over *e* a curl, evidently the upper part of an unfinished *l*.

² In the margin: *ugustinus*

³ *smel* possibly on erasure.

⁴ In the margin: *nus*
ieit:

⁵ *it*: *t* a correction, apparently for *A*.

⁶ *smelles*: *m* touched up.

⁷ p. 386 b: *lykyng*: the third letter very indistinct, possibly a correction for *b*.

⁸ *hym* added above the line.

⁹ *he* partly effaced.

out. And also of his moders teres and of hise deciples pat he
 seiȝ were flowen from hym. And also his frendes pat he dyed
 fore seiȝen þe lere¹ of hym pat he bouȝth so dere. And pat his²
 dep and his³ pyne pat he suffred stooðe þan in so litel stede. for
 þere bileued non in hym bot his moder and þe þeeff. For al þe 5
 pyne pat he suffred ȝutt was þis þe most pyne pat he hadde for
 þat pynded hym more þan al þe tourment pat þe jewes hym du-
 den. And al þis was to ȝiuen vs briȝth siȝth of hym. þenche no
 man ne no womman long pat wil ben his spouse þeiȝ⁴ hij ben
 mychel al one & out of felawschipp of þe werlde. For ȝif hij 10
 louen hym al þe solas in⁵ þis werlde is bitter to hem. þe jewes
 smiten hym & beten hym in þe mouþ and spatten⁶ opoñ hym
 and he feled galle opoñ his tunge. þan owe we wel to stoppen
 oure monþ fram filþe. ȝif we þenchen wel here opoñ. And al þis
 he dude forto lerne vs pat we schulde nouȝth grucchen for mete 15
 ne for drynk. And ȝif a man oīper a womman were bischett hij
 auȝtten raper dyen in þe pyne þan ben to gredy and to maken
 men to saie pat hij ben gredy. Dep me owe to flen as forþ as
 men may wiþ outen slaunder. Ac er pat he arered any slaunder
 hij ouȝtten to dye martir in her mēseise. Nis it nouȝth gret syune 20
 þat men saien pat hij ben gredy oīper daungerous. ȝif hij weren
 in þe werlde hij mosten sumtyme ben apaied wiþ lesse. Wharto
 schal a man gon in to stede of mēseise forto sechen eyse. for
 ich vnderstonde þere ben summe pat wil sechen more lordeschipp
 and ladyschipp þan hij myȝtten haue hadde per auenture. ȝif pat 25
 hij hadden ben in þe werlde. I rede vche man oīper womman.
 ȝif any wil goo to swich degree of Religioun. þenche what hij
 þenchen oīper what hij schulden þenchen. for riȝthfullich her lyf
 schulde be sorouȝ and wo here on erpe. & elles⁷ ben hij nouȝth
 ihesus deciples bot ȝif hij sechen as he dude. ȝif hij sechen after 30
 eyse of body hij ben Antecristes prophetes. for her lyf is contrarie
 aȝein jesus cristes lyf. And þerfore who so wil ȝiue hym to parfyt

¹ *lere*: of the second letter, which must have been *e* or *a*, only faint traces left.

² *his*: *s* almost effaced.

³ *his*: under *h* a curl, probably the beginning of another letter.

⁴ *þeiȝ*: *i* inserted above the line; almost obliterated.

⁵ *in*: *n* partly effaced.

⁶ *spatten*: on *s* slight traces of erasure.

⁷ p. 387 a.

lyf, he mote take sorouȝ & wo in pacience. & biwepe his synnes
and oper mennes forto hane mede of her lemmen. and be wip
hym in þe blisse of heuene. Hym seluen had here al manere
stormes. Vpbraydynges. Schemes. Teenes. and alle sorowȝes þat
5 euer myȝth men heren.

ET¹ factus sum sicut homo non audiens! & non
habens in ore suo redarguciones. ¶ Jch helde me
stille as dounbe & deef þat had non ansuere. þan þeiȝ man vs
mysdoo oþer myssigge. þis is oure lemmans sawȝe þenche on
10 me hou I was biseie for þi loue & take ensaunple att me,

PE fyfte wytt is mychel nede & gret drede forto witen wel.
for it is in alle þe oper þat is vehe lymes felynge. And
þerfore oure lorde wolde be most pyned þere jinne. For in þis
wytt he ne hadde nouȝth pyne in o stede. ne in two. ac in alle
15 stedes. and ȝutt in his sely soule he was pyned þre folde þat
smott hym to þe hert as a spere. His moders pyne & sorouȝe.
and þe maries. and his deciples þat ne leueden hym nomore for
he ne halpe nouȝth hym seluen att þat gret nede. And of þe
forlernysse of hem þat duden hym to þe ded. þis styked euere
20 in his soule,

QUasi² inquit membris flere se videtur. &c. ¶ For
so ful of sorouȝ nas neuere man þat he swatt bloode. Ac
his Anguisch was so gret in his soule ar he com to þe pyne
þat þe swete of bloode ran adoune of his blissed body þat it
25 stooode vpon þe erpe as bloode drops al abouten hym vpon þe
gras. þere he kneled. and so largelich he swatt þat it ran adoun
by hym as goutes and stremes of bloode for drede and sorouȝ
þat he hadde aȝein þe dep. and þat nas no wonder. for euere
þe quycker flesche þe strenger is þe pyne. A litel prickyng in þe
30 eiȝe dereȝ more þan a gret wounde in þe hele. Vehe mannes
flesch and wommans was as nouȝth aȝein þe tenderhede of his
flesch. for it was taken of a clene maydens blode. and maydens
flesch is³ tenderer þan a nôper wommans. Ensaunple þat his
flesche was quyk! a Man letȝ hym bloode vpon þe hole half
35 forto drawe a way þe sekenesse of þe seek half. And in al þe
werlde nas yfounde an hole half on noman forto ben yleten

¹ In the margin: dauid.

² In the margin: Augustinus.

³ is by correction.

bloode on for þe sekenesse þat man lay þune for his synne . bot
 jesus crist oure leche þat lete hym bloode nouȝth in on stede .
 Ae on fyue half . grete woundes and brode for oure fyue wyttes .
 þat we haue misspended in fleshlich lykynge . And werldelich
 desires wip outhen þe woundes in þe heued and þe rewful garses ⁵
 þat he hadde . þus þe hole half drouȝt ¹ þe sekenesse fram vs
 and heled vs ȝif we wil oure seluen þat is to saye . ȝif we wil
 folowe his waies and done after his techynge . And botȝ ȝif we
 wil . we bileue still in oure sekenesse . And in al þinge we mote
 louen hym and dreden hym . By bloode is bitokned synne in ¹⁰
 holy wrytt . Ae vnderstondeþ here whan a man is laten blode .
 he holdeþ hym pryue in chaumbre . and men bryngen hym bred
 and wyne oþer ale to conforten hym for his bloode letynge .
 And he þat is lorde of alle lordes and kyng of alle kynges þat is
 Jesus crist whan he was leten bloode . was he hudd in chaumbre : ¹⁵
 naye it was vpon an heiȝ hull in þe hattest of þe day . And what ²
 ȝaf men hym to mete oþer to drynk . noþer wyne ne ale bot a
 lytel soure aysyl and stynekeande galle whan he seide me þrustes .
 Where was euere ȝiuen to any blode letynge so pouer pitaunce .
 who so gruceþ þan for mete oþer drynk . he offereþ þan oure ²⁰
 lorde þis bitter drynk & liþer . as þe jewes duden . and he is þe
 jewes make . And þe þrust þat he hadde was for oure soules to
 brynge hem to his blis . And vnderstondeþ wel þat vche soure
 hert and grucehyng is to hym bitterer þan þe galle was . ne be
 we nouȝth þe jewes make god it wott ich hadde leuer were he ²⁵
 my broþer oþer my suster see hym honge gyltles . þan one tyme
 kysse so as ich wolde mene And also vche onelich man &
 womman schulde vche day schrapen her putt god it wott . þat
 putt was wel yordyned for hem . for it wil make hem harde honden .
Memorare ³ nouissima & in eternum non peccabis ³⁰
 &c. ¶ Haue here dep in mynde . and þou schalt neuer
 synne . And many men & wymmen hane gret gladnesse of her
 faire honden and fallen in to lykyng of pride . Nou nys þere
 nouȝth bot beep smeþe and soft inwip & þolemody aȝein yuel . and

¹ p. 387 b.² what; t on erasure.³ In the margin: Sa
in

scheme, and teene. And þan ben ȝee jesus cristes¹ deciples. and
 elles nouȝth. þis is now þe ridd² dale of ȝoure³ booke. Dauid spekep
 of onelich men and wymmen þat bitter ben and waymody of hert
 5 **S**milis⁴ factus sum Pellicano solitudinis &c ¶ Jeh
 am liche⁵ þe Pellicane⁶ þat is a weymode bridde and⁷ slep
 her briddes for teene. and after smyteþ hire seluen to þe hert⁷.
 & arereþ hem wip her bloode. þat is þe weymode man oīper
 womman þat takeþ hem to serue god þat slen her briddes. þat
 ben her goode werkes þorouȝ her grette hert. For alssone as hij
 10 symen dedlich: Alle her werkes⁸ þat ben goode dyen⁹. and þe
 wykked¹⁰ quyken¹¹. Doo þan as þe Pellicane¹² doþe. bep sory and
 schryueþ ȝou. and þan hij qwyken aȝein. Riȝth as a man þat is¹³
 bloddy is griselich bifore mannes siȝth: riȝth so is man þat is in
 synne to goddes siȝth. And noman ne may¹⁴ wel iugge bloode atte
 15 Barbour's ar it be colde. nomore ne may a man oīper a womman
 iuggen hem seluen tyl þat her bloode is hott in wrappe oīper
 in any oīper synne als longe as hij bep in Any likyng to þe synne.
 Ac whan þe hete is ypassed þan penche on jesu cristes passioun.
 And whatt sorouȝ & wo he hadd for Adams synne. for þat synne
 20 brouȝth hym to al þat pyne þat he suffred And charge þan his
 pyne. & looke þan what þou arte. þou nart bot erþe and no goode
 nast of þi seluen And ȝif þou wilt þus deme þi seluen þou schalt
 hane grace of god forto wipstonde þat ilehe vice þat þou haste
 ne be it neuere so strong. And þou wilt folowe þere opou wip
 25 biddynge ȝerne. And oft penche on saint Petre þe worde þat he

¹ *cristes*: the second *s* apparently on erasure.

² Between *ridd* and *dale* erasure(?).

³ *ȝoure*: *re* partly effaced.

⁴ In the margin: *Dau* with the last stroke of the *u* cut away.

⁵ *liche*: *lich* on an erasure extending down across *and*, which stands below in the following line.

⁶ *Pellicane*: traces of erasure on *P*.

⁷ *hert*: *e* partly effaced.

⁸ *werkes*: *es* squeezed together.

⁹ *dyen*: on *dy* traces of erasure.

¹⁰ *wykked*: *wyk* on erasure.

¹¹ *quyken*: *u* inserted above the line.

¹² *Pellicane*: on *ne* traces of erasure.

¹³ p. 388 a. Several letters at the beginning of words pp. 388, 389 ornamented with red strokes.

¹⁴ *may*: *a* altered from *e*.

seide to hym þo he lay in prisoun and was so feble for hanger
 þat he myȝth nouȝth wel speke And ȝutt oure lorde com to hym
 and badde hym bidde vn¹ to hym ȝerne . And so mote we do
 in wel and in wo alway bidden to hym . And euere þe more
 anguisch þat we haue þe faster we schulde bidden vn to hym . 5
 for þan hereþ he soonest oure biddynge . For vnderstonde wel
 þis poynt þo þat ben his childer he nyl nouȝth delyueren hem
 þerof als longe as hiȝ mowen suffren it . For it is al for her goode .
 For þe more sorouȝ þat a man suffreþ here for his loue: þe nerre
 hym he schal come . and þe nerre hym þat he comeþ: þe more 10
 ioye he schal haue . For þere ne may non come to partit lyf
 bot ȝif he haue many sorouȝes boþe in body and in soule . As
 Iesus crist hadd hym seluen and as hise chosen . Wene ȝe þan
 þat a man schal come to partit lyf for þat he bicometh a man
 of ordre: Nay þe heiȝer þat he clymbeþ þe ferrer he is þerfro 15
 bot ȝif he rewle hym by wisdom and by queyntise . And þan wil
 god sett hym þere as best is for hym . And ȝif he goo by his
 owen wille oþer by oþer mannes techyng and nouȝth by skyl .
 þe heiȝer þat he clymbeþ þe wers he quemeþ god . Vnderstonde
 þat wel vche man whan ich speke of onelich men oþer of Anceres . 20
 takeþ it on non oþer maner þan j speke it here . For als gret
 myster haþ o man come to blisse as anoþer . Whi: ne haþ nouȝth
 a lewed man als gret myster come to god as a Clerk . Als grett .
 ȝif he looke to hym . for als dere bouȝth god on as a noþer . Ac
 he ne ȝineþ nouȝth als gret *grace* to on as to a noþer þerfore 25
 þere he ȝineþ his grace . he ȝineþ more after þe goode wille þan
 after þe dede . And þat he seide vnto samuel þe *prophete* . whan
 he badde hym enoynt Dauid to be kyng ouer his folk . He seide
 j . ne chese nouȝth myne men by her strengþe² ne by her fair-
 hede . Ac j chese hem by her goode will . Now vnderstondeþ þat 30
 a mannes body is cleped in holy wrytt sumtyme an hous . and
 sumtyme a Citee and sumtyme goddes temple and holy chirche .
 þan riȝth as ȝee see þat an Ancre is bisehett in an hous and may
 nouȝth out . riȝth so is vche mannes soule bisehett in his body
 as an Ancre . And þerfore vche man lered and lewed ȝif he wil 35
 queme god and be his deciple helde hym in his hous . Schete

¹ *vn* above the line.

² p. 388 b, *strengþe*: *e u* written closely together.

his dores and his wyndowes fast þat ben his fyne wyttes . þat he take no likyng to synne ne to werldelich þynges . and þan he is an Anere and wel better quemeth god þan hij þat byschetten hem and taken hem to heize lyf . and ben werldelich . þat is setten her hertes
 5 vpon werldelich þynges . for hij quemen litel god oþer nouȝth,

Nemo¹ potest duobus dominis seruire &c. ¶ Noman seip oure lorde may serue two lordes to queme . þat is to saie . Noman may serue god and mammona . þat is richesse . Ac do as Dauid seip,

10 **D**iuicie² si affluent nolite cor apponere . &c. ¶ Ȝif richesces fallen vpon a man ne sette he nouȝth his hert þere opon . He þat wil goo to heize lyf take ensauple att þe apostles . And looke hou hij lyueden after þe best manere to queme god . For hij ben foundement of al holy chirche . þat is a gaderynge
 15 of goode folk in goddes name þat is holy chirche . & non opere . þise chirches þat þise men done make³ is cleped an hous of orisoun.

Domus⁴ mea domus oracionis vocabitur . ¶ Myne hous seip oure lorde is hous of Orisoun . And þerfore vche mannes body is cleped hous . for it schulde be fulfild of biddynges
 20 to hym . Now hise Apostles were proued in þe werlde . Hij nere nouȝth bischett and duelleden amonges men in sorouȝ and in wo in þis werlde . and tauȝten þe folk and lyueden after her techyng þat þe folk myȝth take ensample of hem forto do wel . And ne schal a man neuer loue god parfitelich . bot ȝif he do so . For
 25 *Jesus* crist seide to Peter pries Lonestow me . And *Peter* seide Lorde þou wost þat i loue þe . And þan⁵ seide *jesus* . fede my sheep . And to *john* his derlyng he seide also . And so schulde vche man do þat hym loued putt hym in perile forto saue his folk . Look how þou woldest do ȝif þou were wip þe kyng and
 30 louedest hym : þou woldest aunter þi lyf forto saue his lyf and his worschipp . More auȝttestou þan forto aunter þe forto saue *jesus* cristes lyf and his worschipp . þat ȝaf his lyf for þe . His lyf þou sauest whan þou helpst a man out of synne in als mychel as in þe is . For he dyed for synne . And so he seip hym

¹ In the margin: *dominus* .

² In the margin: *dauid*

³ *make*: after the last letter a short wavy line, possibly meant for *n* .

⁴ In the margin: *dominus*

⁵ *þan*: a seems to be a correction for *e* .

self . who so doþe dedlich synne he doþe hym on þe roode . ¹
 And þan vndestonde wel þis . þe kyng ne may nouȝth saue þee
 in bataile so fer forþe þou miȝth auntre þe for his loue . Ac
 þe kyng of heuene jesus crist þou ne may neuere auntre þe so
 fer forþ in bataile for his loue þat he ne may wel saue þe þat ⁵
 non enemy schal deren þe . And so he seide hym seluen to þe
 holy prophete þat lyues man in paradys . Hely he seide wostow
 nouȝth wel þat ich am wip þe . And als longe as ich am wip þe
 noȝþer jew ne saraȝene ne may nouȝth ² deren þe . Goo aȝein
 þem and chese þe oþer prophetes . also dauid seiþ . 10

SPerabo ³ in deo & ⁴ non timebo quid faciat michi
 caro . ¶ þat is . bileue in god & . J . ne schal nouȝth drede
 what no flesche may do to me . Ȝif any harme falle þe bodilich .
 it is for þi goode for he suffred bodilich haune for þe . And he
 wil alowen þe it better þan alle þe kynges of erþe willen oþer ¹⁵
 mowen . Ac vnderstonde wel Slee þe ne schal noman . aunter
 þou þe nener so fer for his loue til tyme be þat he wil haue þe
 til hym . Ȝif it so be þat þou rewle þe by wisdom & queyntyse .
 Ac vche man þat schal seruen his lorde owe to take hise termes
 in tyme as he may hym best serue . And so do vche man to ²⁰
 god . and haue þise verses in hert .

Nunc ⁵ stude . nunc ora nunc cum fernore labora . ⁶

Sic erit hora brevis . & labor iste lenis .

¶ Now stodie . now bidde . now wirche . And so schal þe þenche þe
 day schort & þe werk liȝth . Take nouȝth to mychel of oping . bot ²⁵
 enere as þi wytt is sharpest . vse as þise verses seien & þan may þou
 wel queme god . ¶ Now forþ in oure matere þat we spake of bifore of
 wrappe . And on þis manere deme þi seluen whan þe lust is ouer as
 men seiþ . Lete lust ouergoo & eft it wil þe lyke . as þe versifiour seiþ .

Impedit ⁷ ira animum . ne possit cernere verum . ³⁰

¶ Wrappe abyndeþ þe hert eȝen þat we ne may nouȝth iugge þe
 soope .

¹ p. 389 a.

² nouȝth: ouȝ on erasure; ȝ squeezed in between u and t.

³ SPerabo: bo inserted above the line. In the margin: dauid.

⁴ & added above the line.

⁵ In the margin: versus

⁶ The two lines of verse connected by a big angular mark.

⁷ In the margin: versus

Magna quedam est transformans naturam humanam ¶ Wrappe forschapeþ þe man and oþer synnes also in to bestes kynde,

5 **H**omo¹ cum in honore esset non intellexit compat-
 ratus est iumentis insipientibus & similis fac-
 tus est illis, ¶ Man whan he is houen vp in to worschip ne
 knoweþ nouȝth hym seluen he is likned to a mere. Looke whan
 a man is wroþ. biholde his semblaunt. of mouþ. of eȝen. and alle
 hise lates. and þou may deme hym þan out of his wytt. Bedes
 10 ne may he none bidde bot as he þat is went in to woluen kynde,
 Ira furor breuis est &c. ¶ Wrappe is a wodeschip þat turneþ
 man in to beeste.²

Est enim homo animal mansuetum natura. By
 15 riȝth skyl man schulde be milde. for sone so he leseþ his
 myldeschipp he leseþ his jnnocent kynde. nys þere þan noping
 best bot late reupe falle ouer þe hert. An oþer þenche aȝein wrappe
 ȝif men myssaȝen þe oþer misdane þe. þan þenche þat þou art
 erþe. and to erþe þou schalt turne aȝein. And þenche þan what
 men done on þe erþe. Men spyttten on þe erþe. þenche þat ȝif
 20 men duden so wiþ þe men duden þe erþe kynde for so men done
 on þe erþe. And þan ȝif þou berkest aȝein þou arte houndes
 kynde. & ȝif þou styngest aȝein wiþ attrȝ word. þan artow neddre
 kynde and nouȝth Jesus cristes spouse. þenche what þi sponse
 dude whan men duden hym scheme and teene. how myldehich
 25 he it suffred.

Qui tamquam ouis ad occisionem ductus est & non
 aperuit os suum. ¶ þat is whan men ladden hym to
 pyne and duden hym tourment. nomore ne queȝtte he þan a
 lombe. Ful feble and lepi is he in golldes seruise þat þe wynde
 30 of a word may cast in to synne. In oþer halue he is dust and
 vnstable þat doune bloweþ³ alsone for þe puf of a wyndes blast.
 and þan heueþ it vp þat schulde be putt vnder feete. And beren
 vp hym toward heuene. Ac it is wonder of oure gret Manschipp
 þat we charge so mychel of þis werlde þat nys nouȝt bot stynke-
 35 ande tofore god. Seint marie. seint Andrew miȝth suffren þat
 þe roode bare hym vp toward heuene. Also oþer martirs þat badd

¹ In the margin: dauid.

² p. 389 b.

³ bloweþ on erasure.

wip folden honden for her enemyes and knelande as seint Steuene
 whan men stoneden hym in þe mouþe and oueral Ȝif we couþe
 goode and vnderstondyng hadde ariȝth of god we wolde þonken
 hem of þe gret godenyssse þat hij done vn to vs. for þe gret
 mede þat we schull¹ haue þerfore. we wolde þonken hem wip 5
 wel goode wille. þou seest wel þat þou art endetted to hem here
 þat done þe bodilich goode: more þan owestou louen and helpen
 hem þat done þe gostlich goode nyllen hij ne willen hij, & þer-
 fore loue hem for Jesu cristes loue þi spouse For ȝif þou loue
 hym þou wil loue hem þat he biddeþ þe loue & bidde for hem. 10

Dilige inimicos tuos &c. ¶ Loue þine enemyes þe seip and
 do hem goode. and for her loue god schal ȝiue þee gostlich
 mede & bodilich boþe more þan for þine frendes. For þine frendes
 done for þe. and þou for hem. what mede wiltow ask þere of
 of god

15

Impius velit nolit &c. ¶ þe wicked seip oure lorde ȝiueþ
 vs pyement nyll he ne will he all þat done vs harme all is
 goode to vs ȝif we willeþ taken it þolemodelich. & þenche² on
 þe holy man jn vitas patrum þat kissed his honden and blissed
 hym for þat he hadd hurt hym wip hem. And so ȝ rede þat we 20
 do. blisse we hem and saie to hem. wel is me for þe gode. þat
 þou doos to me. Ac me is wo for þine harme for it is game to
 me and earnest to þe. þise holy men þoleden woundes for oure
 lordes loue. and we lete þat we ben holy. and saie þat we louen
 hym. And we ne may nouȝth þolen þe puffer of a wyndes blast. 25
 And þat is gret tokne þat þere is litel charite in vs.

Quid³ irritaris quid in amaris aut verbi flatum
 qui nec carnem wlnerat nec inquinat mentem.
 ¶ þere is litel loue of charite þat puffer out for a litel wynde. for
 noiþer it woundeþ þe flessche. ne fileþ vs bot ȝif we wil oure 30
 sehen. And men seien often by ensample. þere þat mychel fyre
 is. it wexeþ wip þe wynde more & more. And so schulde þe fyre
 of brennande loue do þat we schulden haue to oure spouse Jesu

¹ Between *schull* and *haue* begins a tear, extending across three lines slantwise down to the left; before the leaf was used, the tear was sewn up; now the holes are empty, the thread being worn away. Nothing has been written across it.

² p. 390 a.

³ In the margin: *nard*.

erist wexen more & more .for suich wynde of wordes and of
 oper harmes . Anoper ensample . A man þat were in prisoun for
 gret dett . And a man com to hym wip a Bygyrdel fol of siluer .
 & dussched it doune vpon hym þat he myȝth be deliuered þere
 5 þorouȝ . þeiȝ it ȝaf hym a ful yuel strok . and hurtt hym sore .
 for þe gladnesse þat he schulde be deliuered þerþorouȝ . he wolde
 forȝeten his hurtt . And it nolde nouȝth greue hym bot lytel . We
 ben alle in gret dette of synnes to oure lorde . and þerfore we
 erie to hym ȝerne in þe . Pater noster . whan we saie . &
 10 dimitte nobis debita nostra &c . & in þe Godspel it seiþ .
 Dimittite & dimittetur vobis . Forȝineþ . & ȝ schal forȝiue
 ȝou wiltow better forward . þou arte endetted to me . of many
 synnes and fele .

15 **P**Onens¹ in thesauris Abyssos .² glosa crudeles
 quibus donat³ Milites suos , ¶ God doþe in his tresore
 þe yuel of þe vnwrast man , to oure biheue . to aquyten vs out
 of his dett .

Smilis⁴ factus sum Pellicano . &c . ¶ þe Pellicane is
 a Bridde þat leue is to wonen one . and seche is a lene bridd .
 20 And so schulde vehe man and womman . þat schulde be goddes
 spouse holde hem one bot whan tyme were . þat is holde hem
 out of þe felawschipp of þe werlde . And hij schulden fasten in
 mesure forto kepe hem lene þat her flesche ne ouerȝede hem
 nouȝth . þat is þat hij ne fellen nouȝth in to foule synnes of
 25 Leccherie . oiper of Glotony ȝif þat hij weren of hott complexioun
 so þat hij miȝten nouȝt wel chastisen her flesche so þat it ne
 were nouȝth þe soules Maister

Iudith clausa in cubiculo ieiunabat omnibus diebus
 vite sue .⁵ ¶ Judith was bitent in al her lyf and lad hard
 30 lyf . Fasted . waked & trauailed & so falleþ þerto vn to goddes
 spouse to done . and nouȝth putten hem in sty forto fatten as
 Hogges .

¹ In the margin: uid

² Between *Abyssos* . and *glosa* the tear, noted above, p. 515, reappears.
 On this side of the leaf the thread still exists.

³ *donat*: *t* apparently on erasure.

⁴ In the margin: uid

⁵ p. 390 b.

IX¹ habundancia panis & superfluitate vini &c.
 Gret plente of bred and supertluite of wyn maden Sodom &
 Gomorre pat hij fellen in to synne of lecherie. And pat was þe
 most enchesoun of her forlerenyssse. Tucie manere men and
 wymmen þere ben pat gon to heiȝe lyf forto serue god pat hym 5
 seluen spekep of in þe passioun.

WLpes foueas habent volucres celi nidos! filius
 autem hominis non habebat vbi caput suum
 suum reclinet. ¶ Foxes han her holes. And bryddes han her
 nestes. Ac mannes son ne hap nouȝth where on he may leggen 10
 his heued. By þe Fox is bitokned fals men & wymmen. pat
 schapen hem to heiȝe degre er pat hij ben cunnande. and bicomen
 þan ypocrites. and bigilen symple men. and hem seluen alder
 mest. For þise ben euermore gederynge and setten her hertes
 in² erpelich þinges. and to vnþewes And cracchen al to hem pat 15
 hij mowen repen and renden. þise ben likned to þe fox pat freten
 hennes and gees. and hap a symple semblaunt. and is þeiȝ ful
 of gyle. And so done hij maken hem holy. and ne ben nouȝth.
 hij wenen to bigilen god. as hij done symple folk. tut pur lamour
 de dieu soit. Hij willeþ saien al be it for þe loue of god. ȝe swich 20
 willeþ trauaile ful litel þerfore. And ȝif þe fox do yuel. ȝutt men
 sayen wers by hym. And so done men by hem pat ben bidande.
 swich men wenden in to Hole as kyng saule dude. He went
 pider jn forto make foule þere jnne. And so done hij pat taken
 holy lyf forto filen it. For Saul went forto seche Dauid forto 25
 haue slayn hym. And Dauid went in to hole forto hyden hym
 fram hym. as it telleþ in Libro Regum. And so done summe
 maken hem holy. for hij mowen þe bettre done her queedschippes
 and fulfillen her will þan ȝif hij weren in þe werlde. For hij
 hopeþ pat men nylleþ nouȝth haue no gret suspecioum vn³ to 30
 hem. as men wolden haue ȝif hij weren werldelich. Who so comeþ
 and gob to hem: he hem wel war of her pryue synnes; For
 seint John þe Ewangelist goddes⁴ derlyng spekep of a Beest pat
 comeþ vp out of þe erþe and dude make a lyknesse of anoper
 Beeste. pat aros out of þe erþe aforne hym pat was slayn and 35

¹ In the margin: *Salamon*.

² Between *in* and *erpelich*; *h* crossed out.

³ *vn* added above the line.

⁴ MS.: *godddes* with the second *d* expuncted.

quyked aȝein. And it was comaunded þat þere ne schulde be
 non noȝer litel ne mychel þat it ne schulde haue þe Merk of
 þat oȝer in¹ þe honde. oȝer in þe forheued. And ȝif hij nolde
 nouȝth take þe merk hij schulde be slayn. and ȝif he took it he
 5 ȝede to helle. þat Beest bitokneþ Leccherie. And is seide by waie
 of holy chirche aȝein antecristes comynge. þat non ne schal be
 auanced to holy chirche. bot it be þorouȝ kynred. oȝer þorouȝ
 seruise of grete lordes. oȝer þorouȝ Simonye And al þis schulde
 goo þerto more² for bodilich sustenance and worschipp of þe
 10 werlde. þan for any loue þat hij han to god And þe merk in þe
 honde bitokneþ þat hij scholden done her leccherie pryuelich
 first. and so hij schullen forlese. þe knoweynge of god. And þorouȝ
 þat blyndnesse þat þe deuel haþ ablent hem hij schullen done
 her leccherie openlich. And þan han hij þe merk in þe forhede.
 15 And þan ne schal noman durre speke of God for hem. þat hij
 ne schullen done hem to þe dep. þise ben Heretykes and fals
 prophetes. and ypocrytes seint john seiþ. And þise he seiþ ne
 mowen nouȝth ben ȝsaued. for þorouȝ her Leccherie hij beþ bi-
 comen proude. & coueitouse. and Vsurers. and marchaundes. of
 20 xiennes soules. and of wymmens as god seiþ in his godspell.

EGo³ sum pastor bonus & cognosco Oues meas &
 cognoscunt me mee &c. ¶ Jch am a goode shepehirde
 and knowe wel my schepe and myne schepe knowen⁴ me. þe
 goode hirde ȝineþ his soule for his scheep. þe Marchante ne⁵
 25 ȝineþ no keep to þe scheep for it ne falleþ nouȝth vnto hym.
 Ne nouore þan done hij For hane hij her delices here. hij ne
 holden no tale swich myster men. For hij han forsaken þat streytt
 waie þat liþ to heuene and taken to þe heiȝe waie þat ledeþ to
 helle as þe Godspel seiþ.

30 **A**Rta⁶ est via que ducit ad celum, ¶ God seiþ þe weye
 is streytt vn to heuene and litel folk goþ þere jnne. And

¹ p. 391 a. Capitals and occasionally small letters at the beginning of words on this page slightly ornamented with red strokes.

² Between *more* and *for*: *þorouȝ* faintly crossed over.

³ In the margin: *dominus*

⁴ Between *knowen* and *me*: *wel* struck out, first in black and subsequently in red ink.

⁵ *ne* added above the line.

⁶ In the margin: *dominus*

wide vn to helle and michel folk god þere jinne. And vche man
 be war of þis poynt. Hij þat forsaken þe werldes catel and bidden
 her mete þat hij ne bicomen nouȝth loseniours for hij ne schul-
 den glose no man ne no womman. And þan þer auenture may
 bifalle þat ȝif hij seiden þe soþe ȝif hij coupe! hij ne schulden 5
 nouȝth be welcome ȝif hij comen anoper tyme. For werldelich
 men and wymmen ne louen none soþe sawȝes. bot al putten hem
 to mercy and noþing to riȝthfulnesse¹. And it were impossible
 þat þise schulden ben ysaued. For holy wrytt seip. Ȝif man schal
 be saued he mote vnderstonde soþe. And þat makeþ þat men 10
 bicomen losenioures and defaultt of cunningg and grace. for hij
 ne² wircen nouȝth wiselich by cunningge & by queyntise.
 Sapiencia & Prudencia, bot ȝif hij han þise two I nolde
 nouȝth ȝiue a nedel³ for al her werk as to come to partit lyf forto
 loue god. And serue hym ne schal neuer man ne womman wip- 15
 outhen þise two. for nomore is þat on worþ wipouthen þat oper.
 þan hope wipouthen drede. wisdom þat is Jesus crist. hym self.
 Looke þat þou seche after his lawȝe boþe þe hard & þe nesche
 þat is þe riȝthwisenesse & þe mercy. and looke what he biddep
 þe do for he spekep diuerslich. And ne holde nouȝth to hard on 20
 o woord þat he seip tyl þou haue þe proue þer of. riȝth wel. for
 he seip in þe godspell.

S⁴ oculus tuns scandalizat te &c. ¶ Ȝif þine eȝe
 schlaunder þe. putt it out. ȝif þou do so bodilich þou errest.
 Ac it is þus vnderstonden. Ȝif þou seest a siȝth þat þou haste 25
 any likyng to synne oþer may haue þorouȝ þat siȝth: wipdrawe
 þine eȝe. and þan puttestow it out. & so do of alle þine lymes.

Prudencia. þat is queyntise. þat is þat þou be queynt in
 discrecioun. þat is enene bytt hente nouȝth to mychel ne
 to litel in noþing þat þou schalt done. And namelich to gon to 30
 any ordre oþer schape to heȝe lyf er þou haue proued þi self.
 And ȝut þeiȝ þou haue proued þi self. ȝutt goo þerto in gret
 drede. and bot ȝif þou do þus þou ne quemest nouȝth god And
 þerfore ȝif þou wilt queme hym þou most taken an euene weye
 in Mesure bitwixen hope and drede. Of þis wisdom and þis 35

¹ MS.: *riȝthwisenesse*, *wise* being crossed out and *ful* written above.

² p. 391 b.

³ *nedel*: *e l* written together.

⁴ In the margin: *Domínus*

queyntise telleþ Salomon . Saule . on Ebru . Abutens siue
abusio, ¶ pat is on oure tunge note iuge . and so done hij .
for hij heren fals name . þe goode man & þe goode woomman
hideþ hem and done goode werkes . pat is takeþ no praysynge
5 to hem of her werkes pat hij done . And þan fleizen hij vpward
to þe heuene ward as þe bridde doþe . And þat hij seche no
praysynge here for her goode dedes pat hij done . þan mowen
hij seien as Job seip¹,

10 **R**Eposita² est hec spes mea in sinu meo, ¶ pat is
mannes hope is hidde in his bosome . Bosome pat³ bitoknep
siker stede pat is in jesu crist Ne wille here no praysynges for
nouȝth pat þou doost and þan ben þine goode dedes hudde and
ȝif þou lokest after praysynge . Loo what god seip in þe godspell,

15 **A**Men⁴ dico vobis receperunt⁵ mercedem⁶ suam,
¶ J saye ȝou forsoþe hij þan resceyued her mede⁷ here . Ȝif
þou doo þi werkes openlich here þou doost mychel better þan
ȝif ȝou⁸ dudest so pat noman wist it . Ȝif þou take no liking to
þi seluen . bot do it in pat entent for pat hij schulden⁹ done þe
better þer þorouȝ pat¹⁰ seen it . Seint Poule telde his goode dedes
20 pat he¹¹ dude openlich tofore þe folk in pat manere þou he
fasted . þou he dude penauunce And his anguische pat he hadde
al he telde . Briddes whan hij fleizen¹² heize . hij ne ben noping
agast Ac þeiȝ al hij fleizen¹³ heize ȝut hij moten come down to þe
erþe to her mete . And þan hij ben agast last hij schulden be
25 taken wiþ sumwhat . And þerfore hij pikken o pikkyng after her
mete and loken vp as suiþe . And so scholde vche man do pat
wolde seruen god . He moste do as þe bridde doþe wiþ his susten-

¹ Job seip on erasure.

² In the margin: Job

³ pat: the second letter very indistinct.

⁴ In the margin: Dominus

⁵ receperunt: the third e possibly a correction.

⁶ mercedem: the last m touched up.

⁷ mede: me on erasure; M apparently by correction.

⁸ After ȝou a dot, possibly the remains of an erased letter.

⁹ schulden: e indistinct, written together with n.

¹⁰ þer þorouȝ þ (in pat) on erasure.

¹¹ p. 392 a. Capitals and occasionally small letters down to the first Latin quotation adorned with red strokes.

¹² fleizen: between e and n slight traces of erasure.

¹³ fleizen: on l traces of erasure.

aunce þat he schal haue of þe erþe . ben euer a gast of þe deuels wyles lest he cacche hym . And þerfore þe broode ende of þine hert is sett vpward in þi body & þe smal downward in tokenyng þat þou schalt ȝiue alle þi wordes and alle þine pouȝttes vp to heueneward . And vn to þis werlde barelich þi sustenaunce as ¹ 5 þou may best serue god For god ȝiueþ a man sum tyme riches forto prouen hym hou he wil dispenden it . And summe ȝif hij weren pouer . hij ne schulden nouȝth wel quemen god . And summe ȝif hij weren riche ² hij ne schulden quemen hym so wel as hij done in her pouerte Ac nymen ȝeme her to . þere ben in þis 10 werlde foure manere folk . Riche and riche . And þere ben Pouer . and pouer . þat is pouer here and in helle boþe . And Riche and riche . þat is Riche here and Riche in þe blisse of heuene boþe . And þere ben Riche and Pouer . þat ben hij þat ben Riche here and gon to helle . And þere ben Pouer & Riche . þat ben hij þat 15 ben Ponere here and gon to heuene . þis manere folk ben in þis werlde . Ac euere haueþ þis in ȝoure hert þat ȝe no good done of ȝou seluen for so biddeþ oure lorde .

Cum omnia benefeceritis dicite ³ a me & inuiles serui sumus . ¶ þat is to saie whan ȝe han wel doue 20 saieþ þat ȝee ben ydel . Ȝif þat ȝee wil fleizen heiȝe as þe bridde doþe þat haþ litel flesche as þe Pellicane þat is a lene bridde . & nouȝth as þe Ostryk . þat makeþ semblaunt as ⁴ he schulde ⁵ fleize Ac euere his feet ben on þe erþe . And so done werldelich men And wymmen here . maken semblaunt forto fleize heiȝe wiþ holy 25 lyf . Ac euere her hert is sett on bodilich delices þat maken her bodyes heuy and fatt as god seip þorouȝ þe prophete .

Incrassatus est dilectus meus & recalcitrauit . ¶ My lef is fatted and wynseþ wiþ þe heles . As þou sette a fatt Mare þat is ydel . Swich Men þeiȝ hij wenen to fleizen hij 30 fallen alway doune . Ac þe gode gostlich Man & womman setteþ heiȝe his hert ⁶ in swete pouȝttes to Jesu crist his spouse as þe brydde þat sitteþ on grene tre and syngeþ Mery . Bridd

¹ as: on s slight traces of erasure.

² riche apparently on erasure.

³ dicite: between i and c a letter (probably s) erased.

⁴ as: on s slight traces of erasure.

⁵ schulde: on h and l traces of erasure.

⁶ hert probably on erasure.

hap nest hard outwip and scharp and smepe and soft in-
wip. So mote vche man and¹ womman be hard outewip wip
pynsynge of flesche in biddynge and in wakyng. and euere laye
be wrecche pat god hap taken for synne stille in pine hert as
5 a ston And pat schal helde be *fram* synne and noping better.
And looke pat pou be wipinne smepe and soft wip swete pouztes.
and goode willes to youre spouse Jesu crist And saie to hym
as spouse owe to done to oþer,

10 **F**ortitudinem² meam ad te custodiam. ¶ pat is i
schal wite my strengþe to þee lorde. þo pat ben werdelich
men hij maken her nest al *framward* þis. Fair & smepe outwip
And hard & scharp inwip. And þise schullen late bringe forþ
any goode briddes pat ben goode werkes,

In nidulo meo moriar ¶ pat is ich derne my nest as
15 I done wormal. Ac dounbe bestes lerneþ wisdom pat derneþ
in his nest a derworþe ȝymme ston. pat noping may harme
his briddes. ne noping may neiȝ þe ston. pat derworþe ȝymme
ston is Jesus crist pat is derworþe ouer alle ȝymme stones pat non
atre of synne ne³ may neiȝen. he is cleped þe achate. cloþe hym
20 in youre neste pat is in youre herte. þenche what pyne he hadde
on his flessche wip outhen. hou swete and hou softe he was in-
wip⁴ euere whan man dude hym pat wouȝ And pou schalt dryuen
out attrý synne. for be it neuere so bitter pyne pat þou polest.
he poled more for þe And þan schal al þi pyne þenche þe liȝth
25 namelich ȝif þou þenche wel pat he was gyltles and we ben gylty.
And ȝif þou haue þis ston in þi nest pat is in þi hert ne þar þe
noping dreden þe attrý nedder of hello who so ne may nouȝth
haue it in his hert! haue it outwip. Looke opon þe Crouche &
make on þe þe tokne. and make ofte þe tokne of þe crois opon
30 hem. And þenche we opon þe harde peynes pat oure spouse suf-
fred for vs þere opon and lyue hard lyue. And þenche ofte⁵ þe
gret godenesse pat he hap done vn to vs and oure trespas toward
hym And erie hym mercy and schryue vs often pat we be Nidyf
pat slouȝ Oloferne. For Nidyf on Ebru is schrift on oure tunge

¹ p. 392 b.

² In the margin: *dauid*.

³ *ne* added above the line.

⁴ *inwip*: originally two words, connected by a hyphen.

⁵ *ofte* probably on erasure.

pat slep¹ þe deucl gostlich. For þi seien Men her. Confiteor². and schryuen hem ofte to slen Oloferne³ þat is þe deucl. For so seien Men it is A name stynkyng in helle *secundum nominis ethimologiam*. Oloferne, *id est*, olens in inferno *secundum interpretacionem* infirmans vitu-⁵ lum saginatum. Oloferne is þe fende þat makeþ feble and vnstronge. And fatt Chalf to wildeþ þat flesche sone so it euere fatteþ þorouþ mete. oþer þorouþ dryk. oþer þorouþ eise. it bicomeþ wilde as *ɿ* seide tofore *Incrassatus est dilectus meus*. &c. For sone so þe flesche hap his wille he rigoleþ aȝein¹⁰ þe soule as a fatt mare and ydel. And⁴ þerfore *ɿ* rede þat vche man teme it ful wel so sone it awildeþ wip harde discipline oþer penance wiselich & warlich for þe godspel seiþ,

HAbete⁵ sal in vobis in omni sacrificio offeretis sal, ¶ þat is. Hauēþ salt in ȝou in al sacrificise þat ȝe do¹⁵ to me. Lookeþ þat þere be salt wip al. Salt bitokneþ wisdom. For salt saueþ and sauoures. And so it fareþ by wisdom. Al þat euere do we to god bot þere be wisdom wip al it ne quemēþ hym nouȝth. Flesche wil stynke & brede wormes bot it be salt. Also al þat we do to god. penance or any oþer þing wip outen²⁰ wisdom. it stynkeþ opou god And þerfore it seiþ tofore þou mostest haue wisdom wip þe and queyntise. For þat on nys nouȝth worþ wipouten þat oþer. And þerfore it is goode þat Men ȝiue goode keep to þis poynt for þe godspel seiþ þus.

Quodcumque⁶ pecieritis patrem in nomine meo²⁵ dabit vobis, ¶ þat is what ȝe aske of my fader⁷ in my name ȝe schullen it haue. biddeþ⁸ þat ȝoure ioie be fulfild. He biddeþ hem asken many vnderstonden þis woorde amysse. þou moste taken it on þis manere. Looke what Iesus one on englich is. it is als mychel to saie as saueoure. Looke þat þou³⁰ ne aske nouȝth bot saluacioun of soule principallich first & þat

¹ *slep*: the third letter not quite clear.

² *Confiteor* on erasure.

³ *Oloferne*: *o* seems to be a correction.

⁴ p. 393 a.

⁵ In the margin: *dominus*,

⁶ In the margin: *dominus*

⁷ *fader*: *d* apparently corrected.

⁸ At the beginning of this MS-line in the margin, a hand pointing.

pi ioye be fulfilled . and so he hadde to his deciples . Biddeþ þat
 3oure ioye be fulfilled . Also he seiþ in a noþer godspel whan þat
 is deciples bigan to stryuen which schulde be maister whan Jesus
 was went from hem . And Jesus tooke a childe and brouȝt
 5 amounges hem and seide to hem . Leteþ be al þis I saie 3ou for-
 soþe who þat schal comen in to þe blis of heuene he moste be
 as þis childe is . And who þat ȝiueþ any þing to þis childe he
 ȝiueþ it me . Also þis most be taken on þis manere . þou mostest
 be loþles as þe¹ childe is . and liȝthlich forȝiuen þi wrapþe And
 10 help þere þou seest þat nede is bleþelich . And Jesus seide to his
 deciples . Ȝe clepe me 3oure maister and ich am redy to serue
 3ou alle . And þan he tooke water & wesche her feete . ¶ Now
 what þing þat þou ȝiuest to a man oþer a womman þat in þat
 manere is a childe þou ȝiuest to hym . And who þat doþe þat man
 15 oþer womman any harme ! he toucheþ þe Peerle of cristes eiȝe .
 And so he seiþ hym seluen . And þat is non bot þe parfytt man
 in hym as hise apostles weren . Anoper Jesus seiþ what ȝe ȝiuen
 þe leste of myne ȝe ȝiuen it me . þat ben men & wymmen vnder
 his lawȝe þat louen² hym & dreden hym . Vnderstondeþ wel þat
 20 hij lynen after³ lustes of her flesche ne ben nouȝth vnder his
 lawȝe . Ac vnder þe fendes lawȝe hij ben . for god haþ forboden
 man Lustes and likynges of his flesche And ȝif þou susteynes
 hem þou susteynes þe fendes childer . And þerfore þou it schalt
 abuggen . For alle þe creatures þat beþ vnreasonable schullen abug-
 25 gen þat hij han sustened goddes enemyes . þe summe . and þe
 Moone . & all þe oþer Planetes . Wenestow passe quyte þan þou
 þat art a beste resonable wiþoute pyne and þou sustene goddes
 enemye . Goddes enemy is vche man þat willes & woldes liþ in
 synne & haþ likyng þerto . In þe þridde Godspel oure lorde seiþ .
 30 what þat ȝe ȝiue in my name nichel schal be 3oure mede . And
 now vnderstonden summe þat to whom þat hij ȝiuen her Almes
 in his name þat hij schullen hane gret mede þerfore Ac hij vn-
 derstonden wrong . To swich may þou ȝiue þine Almes . þou schalt
 be pynded þerfore . Ȝif þou ȝiue a man any þing for his loue and
 35 he be in dedly synne & þou it wost þou sustenest hym in his
 synne . And god ne may nouȝth chastise hym for þe . For þou

¹ þe: e on erasure.

² louen: the second letter not quite clear; possibly e.

³ p. 393 b.

makest his body so strong þat he holdep his synne forþ. And god wolde chastise hym þorou; pouerte & meseise .and he ne may nouȝth for þe for þou holdest hym vp . And þerfore þou arte coupable of þe synne þat he doþe .

Consencientes & agentes pari pena punientur, ¶ þe 5
consentande & þe dede doer schullen haue o peyne . And þou ne myȝth nouȝth excuse þe þat þou narte consentande to his synne whan þat þou ȝiuest hym so þat he is þe lenger sustened in his synne . Ac man wil ansuere on þis wise & seie . J . nott nouȝth by hym bot goode . And þeiȝ he ne wite it & his hert 10 forȝiue hym . þat it is so . he nylle it nouȝth witen . Vnderstondep wel þat he is coupable & by þis ensauple þou may wel see . Looke here whan þou schalt bugge any þing here in þis werlde . Looke þat þou wilt averse þe ful wel er þou paie þi siluer þat þou be nouȝth bigyled . Nille nouȝth vche man do þus þat goode 15 can . And bot ȝif þou wilt looke als besilich aboute gostlich þinges . elles holdestou better bodilich þing þan gostlich . And so ne doþe god nouȝth ne none of hise . He biddep þat þou schalt wiselich ȝiue þine almes . Bep war vche man of þis poynt And chargeþ it riȝth wel . For J warne þou wel . god it chargeþ gretlich Now þou 20 schaltou þan ȝiue þine Almes whan he seiþ þat þou ȝiuest in my name as þou doost of þat oþer . Look what his name is . Saueoure . þat is to saie . Looke þat þou ȝiue þat þou ȝiuest¹ to hem þat ben in waie of saluacioun and vnderstonden his lawȝe . And ȝif þi conscience forȝiue þe þat he nys nouȝth . Fonde to brynge hym 25 in to þe lawȝe ȝif þou may wiþ any queyntise . And god wil ȝelde it þe . Ac despise hym nouȝth for þou nost what his wille is . For swich may his wille be . þeiȝ he be riȝth a synful man . god may sone amende hym . bot susteyne hym nouȝth in his synne . And vnderstonde wel ȝif þou susteyne a wicked man . oþer a womman 30 and þou it wost . þou dooste more harme to god þan þou susteyned oþer jew oþer Saraȝene² . For god seiþ a wicked cristen man schal be in more pyne þan oþer of hem . And siþen þat god schal ȝiue hym more pyne þan may þou wel wite he greueþ god more . And so þou may þan wel wite þat þou greues god more 35 ȝif þou susteyne hym . J ne speke nouȝth of synful men . for þere

¹ p. 394 a.

² A slight erasure, extending from below *Saraȝene* slantwise down across the following line.

nys non of vs þat we ne be synful. Ac ʒ speke of wicked men
 & commune synners. for hij willeþ make god a fals man in as
 mychel as in hem is. þat saien ʒif it were so as holy wrytt seiþ.
 noman schulde be saued Oþer god nyl nouȝth forlesen þat he
 5 dere bouȝth. Oþer þat seien. God tooke alle out of helle And att
 Domesday he schal make all goode. And also. Goo ich where ʒ
 goo. ʒ ne goo nouȝth al one. þise ben men þat wil fordo þe
 lawȝe. þat god haþ made and his woorde. Also hij willeþ fordo &
 maken hym a leiȝer in as mychel as in hem is. And hij schulleþ
 10 failen of her purpose. for god seiþ þis in þe godspel,

Celum¹ & terra transibunt verba autem mea non
 transibunt, Heuene and erþe schullen² passen ac myne
 woordes schullen neuere passen, ¶ Seint Austyn seiþ þeiȝ þe
 flesh be oure foo³ it⁴ is comanded⁵ þat weschull holden it⁶
 15 vp euen⁷ bitwene two neiþer to wel ne to wo done it for it
 is fastned wip þe derworþe gost goddes⁸ owen. fourme. for we
 may sone þorouȝ vnwisdom sle þat on wip þat oþer,

Natura⁹ mentis humane que ad ymaginem dei
 creata est & sine peccato est. Augustinus deus
 20 maior &c. ¶ And þis is on of þe most wonder on erþe þat þe
 heȝest þing after god hym self þan is mannes soule. as sein
 Austyn wytnesseþ. It schal be fest so fast to þe flesche þat nys
 bot foule fen and erþe. þat þorouȝ þat ileh fastnyng it is so
 fast ybounden þat it folowep þe flesche forto quemen it in his
 25 foule kynde. And goþ out of his owen heuenlich kynde forto
 payen hir & wrappes her schaper þat hire schoope lyche hym
 self þat is þe kyng of heuene & of erþe. þis is a wonder & ouer
 wonder. and an hokerlich wonder seiþ seint Austyn¹⁰ Ac for þis
 poynt it was & is. God wolde nouȝth þat it lepe in to pride ne

¹ In the margin: *nus* with the first stroke of the *n* cut away.

² *Heuene and erþe schul* (in *schullen*) on erasure.

³ *foo*: the last letter indistinct, the word being the last in the line.

⁴ *it* not quite clear.

⁵ *comanded*: the fifth letter looks like *u*.

⁶ *it* added above the line.

⁷ *euen*: over *e* a curl, evidently the upper part of an unfinished *b*.

⁸ Between *goddes* and *owen*: *spouse* crossed over: this and the following *owen* marked to be transposed.

⁹ In the margin: *ugustinus*

¹⁰ p. 591 b.

wilne to clymbe as Lucifer dude pat was wipouten charge. And
 þerfore he fel adoun in to helle And god þere fortyed hym to a
 clott of heuy erþe as men done a beeste pat is a rayker and wil
 blepelich goo fram his felawes men tyen to a kibber oþer scha-
 kelen it pat he ne goo nouȝth fram his felawes þis is pat job 5
 seiþ in his book

Qui¹ fecisti ventis id est spiritibus pondus &c
 ¶ Lorde he seiþ þo haste ymake to hem birþen to fleiȝe
 wip soule. pat is þe heuy fleiȝe pat alway draweþ downward vnto
 his foule kynde. Ac þorouȝ þe heiȝschep² of hir it schal bicomē 10
 ful liȝth. Ȝe liȝtter þan þe wynde & briȝtter þan þe sunne. And
 it be so pat hij ne folowen nouȝth þe fleiȝe to swiþe in to þe
 lowe kynde. þan j rede for his loue pat sche is yliche to. ne
 lete nouȝth þe fleiȝe haue of hire þe Maistrie. For sche is here
 in vncouþ þede yputt in a Prisoun & in a qualme hous. It nys 15
 nouȝth yseen hou heiȝ & of what dignite pat sche is in her owen
 londe. Ȝif þe flesche ne haue nouȝth þe Maistrie. þe flesh is
 here an hame to hir as erþe pat is in erþe and as Men seien on
 englisch. Cok is kene on his owen dunge hyll. & pat is wel seen
 on þe fleiȝe. It hap to mychel maistrie se weilaway þe while And 20
 Dauid likneþ onelich man and womman to þe Pellicane & to þe
 niȝth foule pat woneþ vnder Euesynges And name bereþ of Ancre.
 For Ancre holdeþ þe schippe and kepeþ it fram stormes. So vche
 man & womman pat ȝiueþ hym to parfyt lyf & ordre schulde holde
 vp holy chirche pat is likned to seint Peter schip³. Hij schulden 25
 lyuen so holy lyf pat hij kepen holy chirche pat ben cristen
 men fram stronge temptaciouns of þe fende And of þe werlde &
 of þe flesche And þe commune Poeple schulde holden þem vp
 wip her Almes bodilich. So schulden hij ben besy niȝth and day
 to holden hem vpp gostlich for þis name Ancre criep euermore 30
 þus. Looke þat þou holde forward þat þou haste taken on honde
 to holde hem vp gostlich as hij done þe bodilich. þis falleþ to
 alle men pat lyueþ by mennes Almes. Hij taken þus on honde
 tofore god as⁴ all men of holy chirche done. And⁴ as þe niȝth
 foule fleiȝeþ by niȝth and takeþ her pray So schulde vche man 35

¹ In the margin: job.

² *heiȝschep*: s squeezed in between ȝ and c.

³ *as*: s indistinct; blotted.

⁴ *And*: *An* on erasure.

& womman do þat desireþ forto serue god Fleiþe by nyȝth vp toward her spouse Jesu crist forto take her pray of hym þat is soules foode & bodilich ¹ hope þorouȝ goode pouȝttes of lone longynges. & in bedes biddynge. þis nyȝth is day. And nyȝth whan
 5 man oīper womman haþ deuocioun as is in pryue stede. as it seiþ bifore ynouȝ of Pryuete,

Vlgilaui² & factus sum sicut Passer solitarius in tecto, ¶ Jch wake seiþ Dauid as þe sparowe þat woneþ one vnder roofe. þe sparewe haþ þise ³ þre propertees. sche is
 10 euere chiterande And sche haþ þe fallande yuel. And sche bredeþ blepeliċ in þe hous euesynges. þat þe sparewe is chiterande bitokneþ vehe man & womman þat desiren for to queme god schulden euermore be spekande of god. oīper biddande oīper þenchande on here spouse Jesu crist in londe and in watere.
 15 And in alle stedes haue in mynde in al þing þat a man doþe. þat þe sparewe haþ þe fallande yuel bitokneþ þat vehe man schulde be fallande to god ward þat is lete litel of hym self And be meke & mylde aȝein alle sorouȝes as Jesus crist was. Whan þe sparewe makeþ her nest in þe euesyng sche draweþ first out o
 20 strow and sipen a noþer and makeþ her nest and bringeþ forþ her briddes. And ȝif þe Euesyng be hard sche bideþ werst aboute þe first strowe er þat sche haue it out. And þan comeþ anoþer liȝtlicher. Riȝth so fareþ Jesu crist by vs þat ben in synne. He wolde make his nest in oure hert and wonen þere and bringe ⁴
 25 forþ his briddes. Ac for oure foule synnes he ne may nouȝth. What doþe he þan. He bynymeþ vs first oure pouȝttes first on & þan a noþer þat we han to synne. And þan þe likynge. And þan þe synne. And so litel & litel he comeþ in to oure hert And makeþ his nest þere. and bryngeþ forþ his briddes. þat ben goode
 30 werkes. And ȝif it be so þat we ben harded in synne! he haþ þe more trauaile. aboute vs to bringe vs out þere of. As seint *augustinus* ⁵ witnesseþ. he miȝth better make al þe werlde of nouȝth.

¹ p. 395 a.

² In the margin: *dauid*.

³ *þise* added above the line.

⁴ *bringe*: over *ri* a dot; apparently mistaken for *y*.

⁵ *augustinus* in fainter ink added between the columns with a caret to mark the insertion; probably the same hand.

and arere a man fram deþ to lyue: þan bringe a man out of þe
 lest synne þat his hert is sett opon. for he hap ȝiuen man his
 free will frelich forto chese wheper he wil þe yuel or þe goode.
 And he hap ȝouen vs knowlechyng of hope and tokenyng. And
 sette in oure free wille forto chese þat on oīper þat oīper. And 5
 þerfore he wil þat we bidde hym ȝerne of helpe¹ and þan he
 wil helpe vs þat we schulle chesen in þe goode. and elles nouȝth
 bot ȝif it be þorouȝ oure biddynge. oīper summe oīper þat bidden
 for vs þat loueþ vs. And so he comeþ in to oure hertes and
 bringeþ forþ þan goode werkes to his worschipp & to oure note 10
 þat ben his briddes.

Ecceus *vigilanti honestas &c.* ¶ Noþing ne atameþ² wilde
 flesche so wel as wakyng. þan ȝif ȝoure flesche be wilde
 wakeþ and biddeþ fast. as oure lorde seiþ þis þorouȝ Salomon
 in his prouerbes³. who þat ariseþ erlich and secheþ me. he schal 15
 fynde me. wakyng is mychel praysed in holy writt.

Vigilate⁴ & orate ne intretis in temptacionem.
 ¶ Wakeþ seiþ oure lorde and biddeþ þat ȝe ne falle in
 no fondyng.

Media⁵ nocte surgebam ad confitendum tibi &c. 20
 ¶ J schal arise att midniȝth and schryue to þe seiþ dauid
 to god. Oure lorde seiþ in þe godspel. wakeþ att midniȝth & att
 cok crowe and in þe mornyng. for ȝe ne wite whan þe lorde
 wil come.

Beatus⁶ quem inuenerit vigilantem. ¶ Blissed be he 25
 þat J fynde wakyng in þe first tyme. oīper in þe secounde.
 oīper in þe þridde. þat is þe mannes elde. in þe ȝouþe. oīper in
 þe middel. oīper in þe last ende. He wakeþ wel þat kepeþ hym
 out of dedlich synne. þan fyndeþ oure lorde hym wakyng whan
 he comeþ. whan moyses ledde þe folk out of Egipte in to wil- 30
 dernesse. god fedde hym wip manna. And he þat lay in his
 hedde after þe suene arisyng hadde no mete þat day. for it went

¹ *helpe*: the first three letters squeezed together at the end of the line.

² *ata mē*: p. 395 b.

³ *proverbes*: b touched up or corrected.

⁴ In the margin: *Domīnus* with traces of erasure below s.

⁵ In the margin: *Dauid* with *i* partly cut away; a letter *d*? erased below.

⁶ In the margin: *Domīn*

pan o way. And als mychel hadde he pat gadered an handful
as he pat gadered a slytful. & vche man most gederen for hym
selnen. Oure lorde hym self tauȝtt vs to arise erlich porouȝ his
erlich arisyng *fram* dep to lyne. And also whan he went wip
5 his deciples he aros in þe mornynge and hadde his bedes to his
fader for vs.

PErnoctauit in oracione. ¶ Wakeþ and biddeþ by
niȝth he biddeþ vs. And as he tauȝtt he dude hym seluen
boþe in techynge & in dede. And so schulde euerych goode techer
10 do in dede pat he techep. and namelich men of ordre pat þe
mister taken on honde. Ac ich am adradde it fareþ now by many
of hem as god seide to þe clerkes of Jewrie þe¹ grete maisters
and seide hem an ensaumpel It was a man pat badd his o son
do pat. and he seide he wolde do it. And he hadde his oper son
15 and he seide he nolde do it and dude it And he pat seide he
wolde do it dude it nouȝth. and he asked hem wheþer was better
to praisen. And þe maisters seiden he pat dude it. And pat is
bitokned by eueryche man pat gop to ordre and to heiȝe lyf &
dope nouȝth as he schulde do. ne ne bereþ hym þere after no-
20 more þan he dude. Alle we ben goddes sones lettred and lewed.
And þe symple man is adradd² to goo to heiȝe lyf and to ordre.
Ac he dope it in þe dede as ferforþe as he may. pat bitoknep
pat oper son pat seide he nolde nouȝth done it and dude it. He
is better to *praysen* þan þe clerk pat takeþ on honde to done it
25 and ne dope it nouȝth. Also it is bitokned by þe Jewes and by
þe Sarȝines. þe Jewes token vnder honde to *seruen* god and ne
duden it nouȝth. and perfore he parted hem *fram* hym. And þe
Sarȝines duden it. & he ȝaf hem his grace. Now viij. þinges þere
ben pat techen vs to wake and be waker in goddes *seruise*. þis
30 schort lyf pat lastep bot now. þe stronge waye pat we haue forto-
gon. And for þe gret good pat we schull haue *perof* ȝif pat we
dispenden þis litel tyme and þis schortt here to goddes worschip.
Oure synnes pat ben so many. Dep pat we ben syker of and we
ne witeþ what tyme pat it wil come. And vnsyker whider pat we
35 schullen. goo wot we neuer. þe hard dome and þe stronge on
domesday and streytt and so narewe wip al pat we schullen ȝelden

¹ *þe*: the lower curve of the *e* effaced.

² p. 396 a.

rekenynge of euerych ydel pouȝth. What schal be þan of wicked willes and dedes þe godspel seiþ,

DE¹ omni verbo ocioso reddes rationem in die iudicii. Item² capilli de capite³ non peribunt. id est cogitacio non euadet impunita. ¶ Of vche ydel woord we schull ȝelde rekenynge. Ȝe! þe leste her of þine hede ne schal nouȝth ben vnpunysched þat is to saie þe leste pouȝth þat euere þou⁴ pouȝttest

Quid⁵ facies in illa die quando exigetur a te omne tempus qualiter sit a te expensum. & vs. 10 *quæ ad minimam cogitacionem.* ¶ How schaltow do þat ilche day whan vche tyme þat þou haddest here schal be asked of þe how þou it haste dispended. Ȝe! so fer forþ vn til it come to þe last⁶ pouȝth þat euer þou pouȝttest. þe seuene þing stireþ vs to waken. þe sorouȝ of helle þere þise þinges ben in þe vnymete pynes. 15 þe sorouȝ of vchone lasteþ wiþ outen ende. And þe vnymete bitternesse. þe. viij. þing is hou mychel is þe mede in þe heuene. And who so hap þise. viij. þinges often in mynde. hij willeþ schaken of hym sleep of sleup in stille niȝttes whan man ne seep nouȝth þat letteþ hym. For noþing þan hereþ witnesse of god bot goddes 20 owen Aungels þat is in swich tyme ydone. for þere nys nouȝth forlorne as by day. For þat þing þat is done in pryuete. is soule foode. And þan ben Aungels helpeande to hym more þan by day. whan þere is lettynge of many þinges.

Oratio Hester placuit Regi assuro. ¶ þe quenes 25 boone Hester plesed þe Kyng Assur. Hester on Ebru bitokneþ þe boone þat men biddeþ on hidels. Assur on Ebru is on Englisch oure lorde.

VT⁷ quid auertis manum tuam: & dexteram tuam de medio sinu tuo in finem. ¶ þat is whi drawes- 30 tow⁸ þine honde and ȝutt þi riȝth honde of þi bosome on ende.

¹ In the margin: nus

² Item: on J traces of erasure.

³ capite: i almost effaced.

⁴ þou: originally þouȝ, faint traces of an erased ȝ being visible.

⁵ In the margin: nsel; nus with the first stroke of the m cut away.

⁶ last: a corrected, probably from e.

⁷ In the margin: auid

⁸ p. 396 b.

pat riȝth honde bitoknep þine goode werkes. Bosome bitoknep pryuete. oþer siker stede boþe. whi drawestow out & makes ende þere schulde be non¹. ȝif it were hydde. þat is whi takestou praisynge of þi seluen and takes þi mede þat endeþ here.

5 **A** Men² dico vobis³ receperunt mercedem suam. ¶ þat is þou þat schewes þi goode dede. þou has resceyued þi mede forsoþe. þat is priuete. as ich seide of bifore. Bosome is siker stede bitoknep þat is sette þi bedd in siker stede. þat is in Jesu crist. for sikerer stede ne wot j non. þat wilnep nouȝth to
10 be praised here of nopiŋ þat we done ne takeþ non to ȝou seluen. bot al ȝiue hym þe maistrie. For þeiȝ ȝe be schett in ȝoure chaumbre ȝe may resceyue ȝoure mede here þorouȝ ȝoure likiŋ And ȝe may saie ȝoure Bedes in þe commune. & ȝut ȝe may take ȝoure mede in heuene þerfore. And ȝe ȝiue oþer Men goode en-
15 saumple to do wel þere ryst dubble mede and treble. ȝif þe fende putt any kikyng in þine hert þat þou letest wel of als smertlich putt it to Jesu crist. and þenche ȝif þou haste any þiŋ wel done. it is his werk and nouȝth þine. þou wost wel it ne falleþ nouȝth to þe for to take likyng to þe. for a werk þat anoper man doþe.

20 **M**agna⁴ verecundia est gaudia agere. & laudibus inhiare vnde celum merere potuit nimium transitorij fauoris querit. ¶ Michel goode seiþ Gregori it is to do wel. and to do wharfore to haue þe blisse of heuene. and þan wil sellen it for a wyndes puff of praysynge here. And þat may
25 be bitokned of moyses goddes prophete whan he drouȝ out his honden of his bosome as he stode biforne oure lorde vpon þe hull. It semed as it hadd ben of þe spitel yuel. And þat was for he schulde take no praisynge to hym seluen to fer forþ. And it bitoknep þat snieh biddynge and goode dedes doynge in þat
30 manere ben foule tofore god.

Decorticauit⁵ ficum meum nudans spoliauit eam. & proiecit alibi facti sunt Rami eius. &c. ¶ Oure lorde seiþ hij han bipiled my fygere and rent away al þe rynde. and þe bowȝes þat schulden be grene ben biomen al drye. and

¹ schulde be n (in non) on erasure.

² In the margin: *dominus*.

³ MS.: *vobis* or *volis*.

⁴ In the margin: *Gregorius*

⁵ In the margin: *Job*.

white rondes þere jinne. þis is derk to vnderstonden. Ac ieli it wil openen. þe fygere bitokneþ cristen man & womman. And þan is þe figere ypiled whan goode dedes ben yopened þorouȝ likyng. þat is þe lyf oute. and þe deþ is þere jinne. noȝer it ne bereþ fruyt ne it ne greneþ ac bi comeþ white rondes. To noȝing nys 5 it þan worþ bot to þe fyre. þe bowȝes whan it adedeþ. it whiteþ outwip and drieþ inwip. and kesteþ his rynde. Also goode dede adedeþ whan it is vnhiȝed. þat hileþ it. is þe rynde & holdeþ¹ it in strengþe. for whiles þat is hidde. it is grene and likeworpi to goddes eiȝen. for grene is þe colour þat is most likeworpi to 10 þe eiȝe. And whan it is drie it is nouȝth worþ bot to þe tyre of helle. þe first pylyng of al þis nys bot a litel likyng of pride. þat is a wellate of hym seluen. nys þis gret reupe. ne ben hij vu cely þat wip goodes of heuene geteþ hem helle. Oure lord likneþ goode dede to gold hoord who so fyndeþ it he hideþ it. 15

Quem² qui inuenit homo abscondit ¶ Gold hoorde is goode dede and is euened to heuene for men it buggeþ wip al.

DEpredari³ desiderat qui thesaurum publice in via portat, ¶ þat is he þat bereþ tresore in þe waie þat 20 is ful of þenes: hym lyst to ben yrobbed Al þis werlde nys nouȝth bot a waie to helle oȝer to heuene. and is bisett ful of helle richers þat robben alle þe golde hoordes þat hij mowen vnderȝeten. and namelich of hem þat ȝelpen her goode dedes. þenche on þis ensauple. A Sooper þat bereþ soope and nedeles crieþ 25 out on his goode hy þe stretes as he goþ. And a riche marchaunde goþ forþ al stille. Herkneþ what bifel of Ezeche þe kyng for þat he schewed his celle of Aromauȝe hiȝ derworþe þinges. Comen þenes and robbeden hym þerof. Nys nouȝth ywriten of þe þre kynges þat presented oure lord þe þre lawȝes. 30

Prociuentes⁴ adorauerunt eum & apertis thesauris suis obtulerunt ei munera. aurum. thus & mirram. ¶ þe þre kynges þat hij wolden offre to oure lorde. Hij helden it euere hidd. Loo hou goode it is to be one and yhudd bope in þe olde lawȝe & in þe newe it schewep. whan a man schal bidde 35

¹ p. 397 a.

² In the margin: *dominus*.

³ In the margin: *Gregorius*.

⁴ In the margin: *dominus*

his bedes þat he ne be nouȝth yletted and þat wil ben herd of
god. For amonge folk ne schewep he nouȝth blepelich his pryue-
tees to noman, & þerfore in þe olde lawȝe whan hij badden her
bedes¹, hij wenten in to þe feelde for nopȝng schulde letten hem.
5 And þere god schewed hym to hem, and graunted hem her askyng.

Egressus est ysaac in Agrum ad meditandum, quod
ei fuisse creditum consuetudinem. ¶ Ysaac þe Patri-
ark forto þenche onelich on god went in to þe feeld and þere
he mett wip Rebecca. þat is goode grace,

10 **R**ebeccha, *Nomen*, interpretatur multum dedit, &
quiequid habet ment², &c. ¶ Also Jacob þat oure lorde
schewed hym his nebbe schaft, and gaf his blissinge, and turned
name better. Also by moyses and Hely³ goddes derworpe frendes,
þat god often schewed hym³ to, hij drowen hem in to onelich
15 stedes whan hij badden her bedes to god. Ac hij neren nouȝth
bischett ne helden hem alway stille in on stede, hij ȝeden among
þe poeple, and tauȝten hem hou hij schulden kepen goddes lawȝe.

Set jeremias solus sedet, ¶ Jeremye satt one and telde
whi forre oure lorde hap filled hym ful of his pretenyng,

20 **Q**uia communicacione replesti me. ¶ Wel were hym
þat were fulfild of his pretenyng as he was. For þere
schal neuer man wel serue god ne kepe hym out of synne, bot
he be fulfild of his pretenyng, þat is, þat he haue þe drede of
god in his hert. And þenche opon þe wreche þat he hap taken
25 for synne,

Ieremie quis dedit michi fontem lacrimarum, ¶ þat
is who schal ȝiue me þe welle of teres to biwepe slayn folk.
Vt lugeam in terra fil. t², &c. ¶ þe mest dale of þis
werlde is slayn þorouȝ dedlich synne. To his wepyng þe prophete
30 biddep onelich stede witterlich, who þat schal biwepen his synnen
and oþer mennes he moste seche onelich stede,

Sedebit homo solitarius & tacebit & leuabit se
supra se. ¶ Who þat wis so do he most sitten one and
holde hym stille, and so heizen hym self abouen hym self.

¹ *bedes*; *d* seems to be on erasure.

² *Hely*; *He* on erasure.

³ p. 397 b.

BOnum est sub silencio prestolari salutare dei.
¶ Goode it is to speken and to bisechen þe grace of god
þat men may bere goddes ȝok . fram his ȝouþe . He bereþ goddes
ȝok fram his ȝouþe þat letes his yuel and nyl do it no more .
For he bicometh ȝonge þorouȝ newe lyf

5

BEati¹ qui portauerunt iugum domini ab adoles-
cencia sua . dabit percucienti se maxillam & sa-
turabitur obprobrijs . ¶ He þat wil so do . bedep forþ his
cheke aȝein his mysdoer as it seiþ in þe sautere . þere ben two
þewes . þolemodenesse & edmodenesse . þolemodenesse is þat man
suffreþ þat men done hym yuel . Edmodenesse is þat man suffreþ
þat men myssiggen hym . seint John þe Baptist by whom oure
lorde seide .

INter² natos muliorum non surrexit maior Johanne
Baptista . ¶ þat is to saie . amonge alle þat euer were borne
of womman ne aros non heiȝer þan seint John þe Baptist . noȝ
þis mote be vnderstonden on þis manere . for in þat tyme þat
he was . þere nas non better þan . for Jesus crist seiþ also of seint
John þe Ewangelist .

15

INter³ ceteros magis dilectus . ¶ þat is among alle oper
he is moste biloued . Also þat is vnderstonden by þat tyme
also . for who þat wil loue god now as hij duden . hij mowen ben
heiȝed⁴ as hij ben now . þan seint John Baptist souȝth onlich
stede ȝete fleiȝ he his owen kynde þat were holy and chosen⁵ of
god And þeiȝ al were he þorouȝ myracle biȝeten . ȝutt ne durst
he nouȝth dwelle amonges hem ne amonges opere lest he schulde
haue filed his lippes þorouȝ foule speche .

20

BE⁶ michi quia pollutus labijs ego sum &c . ¶ Wo
is me he seide for ich am amonges men þat hane foule
lippes .

25

Quia in medio populi polluta habentis labia ego
sum vel habito . ¶ þat is ich am amonges folk þat foulen
her lyppes wip foule speche forsoþe take Metal . golde oiper siluer :

¹ In the margin: Jere

² In the margin: Domin

³ In the margin: Dominus

⁴ p. 398 a.

⁵ Between *chosen* and *of* slight traces of erasure.

⁶ In the margin: aias

yrne oþer steel and laye it by a þing þat is rusty, and it schal
drawe rust þere of ȝif hij liggen to geder longe, and so doþe
vehe goode man & woman takeþ rust of synne ȝif þat hij ben
in feble *compaignye* þat is leef forto speke foule speche, & ȝutt
5 þe deede is wers. Forþi fleiȝ seint John in to wildernesse & þere
he biȝate þre heȝenesses. On þat he fulled oure lorde, and he
schewed hym þe holy Trinite, þe fader in his steuene, þe holy
gost in Culuer wise. And þe son in his honde þere. And þerfore
he hadde þise pryueleges of *prechoure*, merytt of martirdom. And
10 maydens mede. Crowne opoune crowne. Ae for þis point ne schal
noman bischepe hym þat he ne come nouȝth among þe folk, for
he ne dude nouȝth so, he ȝede aboute and preched þe comynge
of Jesu crist for he was chosen þerto. And also þere ne were bot
þre *prechoures* þat ben cleped roote of *prechyng*e John þe Baptist
15 he preched of penaunce and he dude it in dede, for in gestic
it telleþ, who þat ordeyned a lawȝe hym self schulde stonde
þerto, and do do it in dede ȝif þat eas fel. And so dude seint
John. He was ordeyned of god to be his forgoer and preche of
penaunce, and þerfore he dude it in dede. And so schulde vehe
20 *prechoure* do þat he seide do in dede. And Jesus crist was an-
oþer *prechoure* and he preched of mercy and he dude it in dede.
Who þat asked hym of help he halp hem, and souȝth where þat
men wolde haue Mercy, forto ȝiue it hem, so hym was leef for
to do mercy. And atte last he ȝaf his lyf forto saue oure soules.
25 And so he biddeþ þat we schullen done forto saue oure broþer.
He is þi neiȝbur and þi broþer þat helpeþ þe out of synne. And
þat ȝiueþ þe ensampl in wel lybbyng þat þou schuldest do also.
He nys nouȝth þi neiȝbur þat lyueþ in yuel lyf, ne þou ne schalt
hym: nouȝth¹ loue bot forto helpe hym out of synne ȝif þou
30 may. And ȝif þou ne may. Kepe þe out of his *compaignye*, and
ne helpe hym noþing to bodilich sustenaunce wharþerouȝ þat
þou be² susteyner of synne.

E Gestas³ & ignominia ei qui deserit *disciplinam*.
&c., ¶ In þat chapitre þou schalt fynde þis, ȝif a wise man

¹ *nouȝth*: no on erasure.

² p. 398 b. At the bottom of the page, between the columns, a hand pointing upwards.

³ In the margin: *Salomon*.

goo amonge þe compaignie of folos he makeþ hem wers þan hij weren. ȝif he be lechhour *oiper* leiȝer. *oiper*¹ what tole þat he be. he is þe bolder þorouȝ hym. and hardeþ hym þe more in his synne. And þerfore he seiþ he is liche to hem and to her dampnacioun bot ȝif it be forto amende hem. ac for noȝing ne drawe 5 nouȝth to michel to hem. lest þou appaire þi seluen.

CUn² *sancto sanctus eris: & cum viro innocente innocens eris. & cum electo electus eris. & cum peruerso pernerteris* ¶ Be wiþ holy þou schalt be holy. and be wiþ jnnocent þou schalt be jnnocent. Be wiþ chosen þou 10 schalt be chosen. and be wiþ schrewes þou schalt ben a schrewe. of þis þing ich rede vche man be war lest þat he ne take no synne on þis manere.

ATtendite³ a falsis prophetis &c. ¶ Oure lorde seiþ. kepe ȝou from fals prophetes. by her wordes and by her 15 werkes ȝe schull knowen hem. seint John þe ewangelist seiþ þat alle commune lechhoures. and alle proude men. and coueitouse men. And Loseniours. alle ben fals prophetes. And namelich men of Ordre bot hij ben chosen. And Salomon clepeþ þise wycked men for þise wolde envenym al a cuntre on of hem. Poule was 20 þe þridde prechoure. And preched of loue and charite. & he seiþ þis woord.

MJchi⁴ *autem absit gloriari nisi in cruce domini nostri Jesu christi* ¶ þat is. Blis be done away from me. bot onelich in Jesu cristes roode. He loued so god and 25 his euene cristene þat he ȝede among þe Sarȝines and spake goddes word And hij beten hym wiþ ȝerdes. And þe jewes beten hym wiþ Staues. And ȝutt he nolde nouȝth leten. And þe Clerkes wolden haue done hym sworne opou þe Book. þat he ne scholde nouȝth haue spoken of Jesu crist and hij acurseden hym & alle 30 Jesus deciples. and putten hem out of her synagoge þat is to saye out of þe commune poeple þat is now cleped holy chirche a gaderynge of Cristen folk. and flemeden hem. ȝe schullen fynden it in þis Godspell.

¹ *oiper*: *i* inserted above the line.

² In the margin: *daniel*.

³ In the margin: *dominus*.

⁴ In the margin: *Paulus*.

Cum¹ venerit paraclitus quem ego mittam vobis.
 &c. *pere* 3e schullen fynde pat Jesus crist warned hem
pere of er he dyed vpon þe roode. And he seide hem what
 Clerkes² schulden done hem. He warned hem bifore *pere* of for
 5 hij ne schulden nouȝth ben abaischt whan it come. Now after
 þise men it were best forto done. For þe foundement of³ oure
 lawȝe al is sett in þise þre poyntȝ. Mercy. penaunce. and loue.
 wharfor a man mote done after all þise þre *prechoures*. And nouȝth
 charge pat on al one. Now ich vnderstonde pat ȝif a Man wil⁴
 10 looke after þe libbynge to come to þe blis of heuene þorouȝ. þe
 best ensample were after Iesu crist hym seluen pat ich vnder-
 stonde pat was Peter & Poule for hij ben princes of alle þe
 Apostles. Now was þis Peteres lyf. Peter wrouȝth for his mete
 and *preched* þe folk. & he seide hym seluen. Haue ich a kirtel &
 15 a mantel. J. kepe nomore. And bred he seide ich haue ynouȝ. and
 sumtyme wortes. And Poule *preched* also and seiþ pat he ne ete
 neuere mannes mete bot ȝif it were his vnponkes pat he ne hadde
 no space forto ernen it. And ich vnderstonde pat hij were men of
 holy chirche. þis. j. saye for pat men sayen now. It ne falleþ nouȝth
 20 a man of holy chirche to wirche for his mete and erne his mete wip
 his honden. In on manere hij seien soþe. hij ne auȝten nouȝth to
 taken her sustenance of anoþer man and erne her sustenance
 neuer þe latter. bot ȝif he ȝaf it for þe loue of god and took scars-
 lich his sustenance *perof*. And by goddes ordinaunce and by hise
 25 Apostles & by þe lyf pat hij lyueden he ne schulde take of a man
 riȝth nouȝth bot scarslich her sustenance and ȝiue pat oper forþ.
 and ȝut hym were better erne it þan take it. for he schal see þis
 pat vche man schal be besy forto ansuere for hym seluen. And
 ȝif he take oper mennes charge opon hym. and neuere latter
 30 mede forto bidde for hem. bot ȝif he be þe warrer he may liȝth-
 lich falle in Rirage⁵ whan he comeþ to acounte bot ȝif his acounte
 be þe better arayed Seint Siluester þe Pope þre hundred ȝere
 after pat Jesus crist died on þe Roode he was þe first man pat

¹ In the margin: *dominus*.

² *Clerkes*: *l* probably corrected from *h*.

³ p. 399 a.

⁴ MS.: *wel* with *i* over the expuncted *e*.

⁵ Between *Rirage* and *whan*: *w* expuncted. To the end of the column capitals marked with red strokes.

resceyued londes & Rentes¹. And þan seide a voice abouen þat
 hij alle herden þat weren in þe chirche of Rome whan þe Pope
 Siluester was at his seruise. Now is venym pult in holy chirche
 & þerfore ich wot wel þat god ordeyned it neuere. Ac he suffred
 it forto ben ordeyned And Siluester it ordeyned þan. For þan
 men of holy chirche weren wedded men als wel as oper. Seint
 mark made a cobler a Bisschop þat hadde a wyf & childer of
 Alisaunder And þan Siluester ordeinde zif þat hij wolden haue
 þe Londes & þe Rentes þat men wolden ziuen hem. þat hij schul-
 den ben chaste, And zif þat hij wolden holden her wyues: hij
 ne schulden haue none londes ne Rentes and hij chesen forto
 ben chaste for gret charge² of wyf & of Childer An he graunted
 hem þan and sett swich a payn þere opouen þat zif a preest lay
 by a sengle wenche. he schulde haue ten zere penaunce. and vche
 zere of þe ten zere: þre monepes faste bred & watere. bot þe
 seuendaies. & þe heize feste³ dayes & þan hij schulden eten a
 porcioun of fisch. In þe canoun in Decree. hij þat willen looke
 þere after hij schullen fynden it. And þis he ordeyned for a
 symple preest. And zif he be of heizer dignite⁴ þe more penaunce.
 And me þenche þat it were better þat hij hadden wyues hem
 seluen þan þat hij tooken oper mennes wyues oþer lemmans for
 god hæþ forboden vs boþe þise horedom & spousebreche boþe in
 þe elde lawze & in þe newe. lawe. Vche man þat hereþ þis laye
 his honde on his hert zif he be ordred and looke how he felep
 hym. j. warne hem wel goddes woord schal stonde on what
 manere so hij it turnen it schal stonden as he pouzth,

TOta⁵ die verba mea execrabantur, ¶ þat is al day
 hij turneden myne wordes azeinward and alle her pouzttis
 weren in ynel. þise Men Peter & Poule wrouzttis for her mete.
 Hij maden basketes and Paulyonnes. And fram Morn vnto vn-
 derne hij wrouzttis. And so dude oure lefdy after þat hire son
 was went vp fyftene zere, And fram vndrun to noone hij preche-
 den þat we clepe⁶ now myd ouer noone þat is þe nynþe houre

¹ *Rentes*: the second *e* touched up.

² p. 399 b.

³ MS.: *festes* with *s* expuncted.

⁴ *digite* on erasure at the end of the line.

⁵ In the margin: *Da u*

⁶ *clepe*: *c* by correction?

of þe day. For at þat houre Jesus crist died. And þan hij zeden
 & badden her herberewe to pouere men. And on niȝth hij weren
 in biddynge bot whan hij mosten nedes slepe. And after hem
 were good to take ensample who þat niȝth pise men hadden þe
 5 riȝth rewle of holy chireh napeles by beryng as men¹ seiþ and
 by wordes. & by werkes. men forsaken mychel þis chirche. and
 namelich þe lered. And drawen fast to anoþer chirehe þat schal
 comen þat Antecrist schal be maister of. þat is of alle proude
 men & of coueitouse men. & Leccherous men þat ben commune-
 10 lich here jn dauid seiþ he hated þis chirche and so schulde vche
 man þat wolde be goddes deciple.

O Diui² *ecclesiam malignancium & cum impijs non*
sedebo. ¶ þat is. a. hated þe forwaried chirches. And. j.
 ne satt nouȝth wiþ þe wicked. Oure lefðy was mychel one þe
 15 aungel fonde hire al one.

Ingressus³ Angelus ad eam dixit Aue mariaria
gracia plena dominus tecum. ¶ þe Aungel com jn to
 hir it seiþ þan sche was mychel one. In holy wrytt we ne fynde
 þat sche spake bot⁴ foure sipes. Napeles sche tauȝt many holy
 20 man and spak to hem often. Ac pise foure sipes þat sche spake
 beren gret charge and weren of mychel myȝth. & þerfore men
 redeþ of hem in holy wrytt. God hym seluen he was one & went
 in to wilderness forto do penaunce. And þere þe fende tempted
 hym. And þat was in þe last endynge of his lyf þre zere & more
 25 er he dyed to giue vs ensample þat we ne schulden nouȝth schape
 vs to hastilich to heiȝe degre of ordre er þat we were wel proued
 in þe werlde þorouȝ temptacions more and more. and þat we were
 stronge þorouȝ goode werkes. to we be worþi to come to heiȝer
 degree in lyue in goode lyf and fonde forto do as we hadden
 30 taken þe ordre and heiȝe lyf. and þan wolde⁵ god putt his honde
 þerto and help vs. Ac now many gon to ordre er þat hij ben
 proued. And þat is wel seen now in þis werlde by her berynge
 for god letteþ hem þerfore go after þe fyndynges of her bert.

¹ *men*; *n* apparently a correction.

² In the margin: *dauid*

³ In the margin: *dominus*

⁴ p. 100 a.

⁵ *þan wolde* run together at the end of the line.

ET¹ dimisi eos *secundum* desideria cordis eorum
 ibunt in adinuencionibus suis. ¶ I lete hem go
 after þe desires of her hert hij schullen gon in her fyndynges.

Innocens² omni verbo credit &c. ¶ þe Innocent leueþ
 vche woord and in þat he is a foole seiþ Salomon for holy 5
 wrytt defendeþ it

KarissiMi³ nolite omni verbo credere &c. ¶ Myne
 frendes ne leueþ nouȝth alle woordes. þe queynt and þe
 wyse lokeþ his waie toforne er he goo. for he dredeþ pyne.
 Wysdom wil þat þou averse þe what spiryt spekeþ to þe Quo to
spiritu quisque loquatur.

Decлина⁴ A malo & fac bonum. ¶ Wipdrawe þe fram
 yuel & do þe goode. Yuel wircheþ þe man oȝer þe womman
 þat wircheþ wip hasty wille. For he þat nys nouȝth abidande
 doþe a pert folie Man of yuel queyntise þat is ypocrisie þat 15
 feizeneþ hym symple. Swich ben forto haten. for god warieþ hem
 in þe godspel. and seiþ þus.

Ve vobis ypocrite. ¶ Hij þat ben of lytel witt speken
 folie & heresie. Ac þe wise vnderstondeþ wysdom in al þat
 he schal do and averseþ hym ful wel er he agynne any þing And 20
 þeneþ what wil come of þe endyng. Now nys non so gret folie
 as man to putt hym to heize degree er þat he be proued. for he
 mon sone repent hym bot ȝif he wirche wiselich. Oure lord seide
 þis ensample to þe maisters of þe jewes þat tauȝten⁵ his lawȝe.
 It was a man and had his o son done þat. & he seide he wolde 25
 done it. And he had his oȝer son & he seide he nolde nouȝth
 done it. And he þat seide he nolde nouȝth done⁶ it dude it And
 he þat seide he wolde done it dude it nouȝth. And he asked hem
 which was þe better to praisen and hij seiden he þat dude it.
 And þat he seide by hem þis may be vnderstonden in þis manere. 30

¹ In the margin: auid

² In the margin: ala
 mon with *a* and *m* partly cut away.

³ In the margin: ala
 mon with the first stroke of the *m* cut away.

⁴ In the margin: anid

⁵ tauȝten: the first letter very indistinct, the beginning of the word
 being almost effaced.

⁶ p. 100 b.

þe Jewes token vnderhonde to seruen god and hij ne duden it
 nouȝth. And þe Sargines seiden hij nolden . and hij *serueden* hym .
 Also it may be seide by cristen men þat now ben . by men of
 ordre þat han taken vnder honde to done goddes comaundement
 5 & techen þe *commune* poeple . and hij ne done it nouȝth . Ac þe
 symple men þat louen god & dreden hym . hij nyllen nouȝth gon
 to þat ordre for drede of þe heizenesse *perof* . Ac hij seruen hym
 als wel as hij mowen and done it *in*¹ dede after her power as
 hij hadden taken þat ordre . þise men quemen god And þe oper
 10 ne quemen hym nouȝth . for hij ne done nouȝth þat hij han taken
 on honde to do . Anoper ensaumples he seip . Ȝif þou come to a
 Bridale ne sette þe nouȝth in þe heigest stede an Auntre ȝif þere
 come anoper better þan þou ! for þan worbestow putt adoune and
 þan wil þi nebbe rede . Al þis is seide by hem þat setten hem
 15 seluen in heise degre of ordre er hij ben proued And to alle
 oper þat to any manere degre gon out of þe *commune* poeple .
 Whan hij han cauȝtt a coope hij wenen þat hij ben abouen And
 many of hem ben wers þan hij weren whan þat² hij weren in
 þe werlde . For in many poyntes hij trespassen þat hij nyten
 20 nouȝth of . ne willen nouȝth vnderstonden it . for hij gon recche-
 leslich *perto* . And for þat hij mowen liȝthlich haue her sustenaunce
 so . and wip more eyse þan hij trauaileden in þe world And *per-*
fore god leten hem worþe . & ne helpeþ hem nouȝth . þat is . ne
 senden hem nouȝth his grace of riȝth knoweynge . Als sone as it
 25 comen in his hert . may he seip it is good to serue god . Loo he
 seip þe maudeleyn ches þe better part and nott neuere how sche
 chees . ne what sche dude . And so he goþ forþ to heise lyf . And
 he nott neuere where he schal bigynne forto serue god . And *per-*
fore hij bicomen loseniours . And losengen Men for her sustenaunce .
 30 and bigylen hope hem & hem seluen aldermest . For men synnen
 vpon hem and wenen þat hij ben goode men and mychel good
 cunnen of þe lawȝe of god . And þan hij cunnen wel lesse þan
 hij . For ȝif hij coupen good hij nolden nouȝth done so as hij
 done . hij wolden erne her mete and seruen god so . tyl þat god
 35 wolde sette hem as hij weren worpi . for he wott best þat vche

¹ *in* added above the line.

² *þat* added above the line.

man auȝt to trauaile for her sustenaunce and ¹ nouȝth bidde it
 bot ȝif he ne myȝth nouȝth erne it for sekenesse oīper for elde
 oīper coked ². and bot ȝif he were prechoure and trauailed fram
 toum to toum and preched. And ȝutt it were for hem bettere pat
 hij erved it þan pat hij badden it ȝif hij miȝth þeiȝ he were a ⁵
 preest. Neren nouȝth Peter & Poule Prestes. ȝis forsoþe Als gode
 j trowe as any were siþen. þan miȝth a noþer Preest wirche. It
 schulde kepe hym out of of slaupē. For ydelnesse and Este. And
 Ese. ben þe deuels Baners. And what man oīper womman pat he
 fyndeþ any of þise merkes jnne: he may wende jn and out as ¹⁰
 he wil. For þorouȝ þise þre hij bieomen fals prophetes. And
 Heretikes and ypocrites And losenioures. And þise ben þe werst
 manere folk pat þere ben. for god hym self in þe godspel acurseþ
 hem as ȝe han wryten toforne in þis book Now also jesus crist
 hym seluen suffred hunger and þrust to ȝiue vs ensample pat ¹⁵
 we schulde teme oure bodyes ȝif hij weren to fatt. pat we miȝth
 haue hunger and þrust after his blis as he hadd forto bringe
 vs þerto:

BEati ³ qui esurinnt & siciunt Justiciam. &c. ¶ Blissed
 ben hij pat han hunger and þrust after riȝthwisenesse. ²⁰
 Also whan he schulde bidde his bedes. he went vp vnto hilles
 fram his Apostles. By Hill is bitokned þeiȝe mannes lyf. pat is
 penche þeiȝe and lyue lowelich and polemodelich. For to swiche
 men haþ þe deuē envie. And þere is god next and stondeþ biside
 hem. and ȝiueþ hem bodilich strengþe and gostlich hope. And ²⁵
 swiche men may done wiþ god al pat hij willen pat ordeynen
 her lyf by wysdom and queyntise

QUociens ⁴ inter homines fui minor homo recessi.
 ¶ þe ofter j was amanges men þe lesse man j was whan j
 went fram hem. Hou miȝth he seiē þis woorde skilfullich for he ³⁰
 was more þeiȝed ⁵ tofore god and þe bettere loned þan he schulde
 haue ben and he ne hadde nouȝ comen amonge hem. and ben
 one for he tauȝtte þe folk. For þis skyl it may be seiē pat vehe

¹ p. 401 a. Capitals and occasionally small letters at the beginning of words ornamented with red strokes.

² coked; traces of erasure on d.

³ In the margin: *dominus*

⁴ In the margin: *Jeremias*

⁵ þeiȝed; the second e inserted in red ink above the line.

man penche whan þat he hap best done þat he is ydel as he dude whan he hadd tauȝt þe folk . þan he quemed god best and þan he þouȝt þat he was ydel . man ne owe take no wel late to hym seluen as oure lord seip .

5 **C**um *omnia benefeceritis discite a me & inuiles serui sumus* . ¶ þat is whan ȝe han wel done saie ȝe ben ydel . þat is knowe þat we be nouȝt parlit to god als longe as we ben Pilgrymes in þis werlde and þat we ben vnsuffisaunt to affye vs in oure werkes .¹

10 **E**ccelesiasticus . nec oblecteris in turbis assidua est enim commissio . ¶ þat is . a man schal neuere penche good among folk . for þere is eue synne . þe Steuene of heuene seide vn to vs areseine .

15 **F**vge homines & saluaberis . ¶ þat is fleȝe men and þou schalt be saued . and eft þat voice seide . fuge . tace . quiesce . fleȝe . & be stille . and wone stille in o stede stedfastlich out of men . Now ȝe han forbise hope of þe elde lawe and of þe newe how good it is to ben one . Al þis Onyng nys nouȝth elles bot fleȝe þe compaignye of wicked men & wicked wymmen .
20 þat god in þe godspel hap forboden þe And kepe þe in good compaignye . And þan miȝtow lerne good & do good . Eot resouns þere ben whi vche man auȝtte to nyme ȝeme þe better to hym seluen . I saie hem schortlich . nymen þe better ȝeme to hem . And þere I speke schortlich þere stodie ȝe lengest . For þat stodiynge
25 schal bringe ȝou jn to vnderstondynge better þan forto rede forþ aȝing hastilich . And anoper ȝif j schulde write þe al . it were longe er j schulde come to þe ende . Ȝif a wilde Lyon com remnande in þe stretes . nolde nouȝth vche man schete his dores & his wyndowes fast .

30 **S**obrii² estote & vigilate in oracionibus quia aduersarius vester diabolus tamquam Leo rugiens circuit querens quem deuorat cui resistite fortes in fide . ¶ Bep sober and wakep in biddynge for ȝoure aduersari þe fende goþ abouten in þe stretes for to loken wham he may deuouren aȝein wham stondeþ³ ȝe stronge in feip . Anoper resoun
35 þe apostle seip .

¹ p. 401 b.

² In the margin: Aug

³ stondeþ: þ seems to have been squeezed in subsequently.

HAbemus¹ thesaurum istum in vasis fictilibus ¶ Who so bereþ haliway in a brotil vessel as glas in gret pronge it may lizthlich breken. & ² so done we. we here halyway in a brotyl vessel. wel brotiler þan þe glas þat is maydenhode oiper chastite in oure brotile fle aboute. For maydenhode may 5 neuere ben ybett and it be ones ybroken nomore þan þe glas. Ac þut it brekeþ wip wel lesse þan þe glas. For glas ne brekeþ nouȝth bot ȝif it be wip sumwhat. and þat brekeþ wip a stynk-ande wille. ac þat may be made hole aȝein ȝif it laste nouȝth longe. þe proue here of. John þe good godspeller pouȝt haue 10 broken his Maidenhode whan þat he was wedded and afterward was mayden,

Virginem³ virgini commendauit, ¶ Maiden was bytauȝt maiden seiþ oure lord

IN⁴ mundo pressuram in me autem pacem habetis, 15 ¶ In þe werlde is þrong seiþ oure lorde & in me ȝe schulle fynde pes. þe þridde. heuene is heiȝe & hem is litel ynouȝ to werpen al þe werlde vnder⁵ foote þat clymben schal so heiȝe,

VJdi⁶ mulierem Amictam sole & lunam sub pedibus eius, ¶ Seint John seiþ in þe Apocalips he seiȝ a womman 20 cloped in þe sunne & þe mone vnder her fete. By þe sunne is bitokned þat vche riȝthwise man owe to ben ycloped in sope. Sunne þat is jesus crist he is sunne of riȝthwisenesse. Looke we þan þat þe sunne be nouȝth derk in vs þorouȝ no dedlich synne. By þe mone is bitokned þe richesse of þis werlde þat wanep & 25 wexep as doþe þe mone. And ȝif we clymben heiȝe we moten haue hem vnder fote. þat is ne setten nouȝth oure hertes vpon hem. and ne take nomore of hem þan nede is vche man after þat his state⁷ askep. þis word is fepered. nyme ȝeme vche man what his state ouȝth forto ben & ne speke nouȝth þat a man 30 ne may haue good ynouȝ and queme god ful wel ȝif⁸ he wil.

¹ In the margin: *apostolus*

² & added above the line.

³ In the margin: *dominus*

⁴ In the margin: *dominus* with *s* partly cut away.

⁵ p. 402 a.

⁶ In the margin: *hannes*

⁷ *state*: *te* on erasure.

⁸ Between *ȝif* and *he*: *we* crossed over.

Bot he þat wil be in state as he ouȝte to ben Look to goddes
 holy Ilalewen & take ensample att hem . For alle þe worschipes
 of þis werlde hij setten att nouȝth and alle þe richesses . And att
 lesse þan nouȝth . For hij bringen a man to nouȝth . þat is to
 5 synne and after to pyne wip outen ende bot ȝif hij ȝiuen þe
 bettere kepe to her honde and gon þe wiselicher . þe fierþe
 resoun is . Riȝth gentil men ne schulden wip riȝt¹ bere none purses
 ne bagges for it falleþ to begenyldes to beren hem . And goddes
 spouse is gentil sche ne schal bere noþing bot as a gentil man
 10 auȝtt to do . It falleþ to burgeys to bere purs þat is to saie, her
 hertes ne auȝtten nouȝth to be sett in no werldelich þinges . A
 man þat can & haþ grace may haue good & mychel rychesse þeiȝ
 he ne sette nouȝth his herte gretlich þere vpon . þe fyft resoun
 is . Riche men maken large fyuerce and good men & wymmen
 15 maken large relyf,

ECce² *relinquimus omnia & secuti sumus te* . Lord
 seiðe seint Peter we han forsaken alle þinges and³ folowen
 þe . What forsook Peter bot an olde nett . nay it nys nouȝth al so
 in þe forsakyng of werldelich good . For hij wrouȝtten for her
 20 mete in þe werlde . Ac þus it is . We schull forsaken alle Manere
 vices and folowen þe lorde boþe here and in heuene as none ne
 may bot Maidens one,

Hi *secuntur agnum quocunque ierit utroque pede*
id est. integritate cordis & corporis . ¶ þat is non
 25 ne may folowe hym in hert & in body & in soule bot maydens .
 þe sexte resoun is . to be pryuee wip god oure lorde,

DUcam⁴ te in *solitudinem* & ibi loquar ad cor
 tuum, ¶ Jchille lede þe seiþ oure lorde in to priue⁵
 stede . and þere jchille louelich & blepelich speken vn to þe for
 30 me is loþ prees

EGo *dominus in ciuitate non egredior* . ¶ þe seuent
 resoun is forto be briȝth in heuene . þe eiȝted resoun is
 forto haue quyķ bouen⁶ . Loķeþ þerefore þat ȝe ben Ester . Ester

¹ *riȝt* squeezed together at the end of the line.

² In the margin: *etri*

³ *and*; *n* seems to have been squeezed in between *a* and *d*.

⁴ In the margin: *nus*

⁵ p. 402 b.

⁶ *bouen*: probably so; *ē* apparently added subsequently.

on ynglich is als mychel to sayne as hydd .sche was assur
 quene And assur on ynglich is as myȝtty .sche red al hire folk
 fram þe dep þorouȝ her bone .for þe kyng hereþ her bone and
 graunteþ hir what sche wil hadde . þat bytokneþ men ¹ & wymmen
 þat ben in elene lyf .for michel folk bep ysaued þorouȝ swich ⁵
 mennes biddinges . Hester was maradoches douȝtter . Maradoche
 spelleþ . Amare conterens imprudentem . þat is totreden
 þe schemeful . Schemeful ben hij þat any þing speken to swich
 men oīper wymmen bot good . ȝif þere doþe any so . hij bep þan
 Maradoches ² douȝttre . þat is bitterlich vndernymen hem and ¹⁰
 seiþ þis vers . Narrant ³ michi iniqui fabulaciones : set
 non vt lex tua . Lorde hij tellen to me fables ⁴ and nouȝth þi
 lawȝe . oīper þer þis vers .

Declinate ⁵ A me maligni & scrutabor mandata dei
 mei . ¶ þat is god fro me ȝe wicked and j schal reherce ¹⁵
 þe comaundementȝ of my god And seiþ þis vers þat hij mowen
 heren & wendeþ away fram hem . Semel hadde dep aserued and
 he cried mercy . And salamon forȝaf it hym vpon a forward
 þat he helde hym att home in *jerusalem* . And he brake forward
 for he went out after his þralles & he was sone biwraied vnto ²⁰
 Salamon And he was done to þe dep . þis Semel bitokneþ man
 oīper womman þat hap trespassed aȝeins god . Salamon is oure
 lorde . keep ȝou wel in *ȝoure* hous þat is *jerusalem* ȝoure body
 schetel wel ȝoure fyue wyttes & ȝe schull lyuen . For Salamon
 oure lorde ȝiueþ sone *mercy* att swiche a forward þat ȝe ne trespas ²⁵
 nomore . For ȝif þe fyue wyttes gon out þat schulden ben att
 home and ȝeme as wel þat þere were jinne þerfore ȝif hij gon
 out þe hous is yuel ykept . þerfore ne leteþ hem nouȝth out for
 ȝemeleshede so þat hij ne ben nouȝth ytempted to þe dep . Holde
 ȝou ja as þeues þat ben slown to holy chirche . for ȝif hij gon ³⁰
 out þere nys nouȝth bot honge . þe sparowe hap þe fallande yuel .
 So moten we haue fleschlich fondynges and gostlich boþe forto
 harden vs & maken vs stronge . for we schulden elles leten to
 wel of oure seluen . and bicomen to wilde . And þerfore it is god

¹ MS.: *mem* with the last stroke of the *m* expuncted.

² *Maradoches*: *M* touched up.

³ In the margin: *dauid*

⁴ *fables*: over *a* the upper part of an unfinished letter (*b*).

⁵ In the margin: *dauid*

pat we fallen downward & be lowe of herte. For ȝif god lete vs
 haue all oure wille: we ne schuld nouȝth knowen oure seluen.
 Aȝein all temptaciouns here is remedie good. Ne wene non of
 heize lyf pat he ne schal bene ytempted. For þe heizer of lyf¹
 5 and þe better pat god loueþ hem þe more hiȝ moten ben ytempted
 & þe strenger more þan þe leþi. And here ensample. þe heizer
 pat þe huȝ is þe mo wyndes ben þere on. By hyll in holy wrytt.
 is² bitokned heize lyf þe heizer man of lyf þe mo pulses of
 fondynges ben vpon hym & þe stronger.

10 **T**unc³ maxime inpugnaris tunc te inpugnari
 non sentis. ¶ Seke man hap two states pat ben riȝth
 dredeful. as seint Gregori seiþ pat on is whan he feleþ nouȝt
 his owen sekenesse And for þi ne secheþ he nouȝth þe leche ne
 þe lechecraft ne ne askeþ no mannes red ne no conseil and so
 15 asterueþ he fereleliȝ er he it wene. þis is he pat ne feleþ no
 fondynges as⁴ þe aungel seiþ in þe Apocalips

Dicis quia diues sum & nullius egeo & nescis quia
 miser es & pauper & secus. ¶ þus þou seiȝt þe nys
 no nede medicine. Ac þou art blynde in herte and ne seest
 20 nouȝth pat þou art pouer & naked of alle goode pewes. & of
 holynes & of gostlich werkes. pat oper dredeful astate is pat seke
 man hap & is al froward þis oper. pat is pat he feleþ so mychel
 anguissch pat he ne may pole pat men houldle his sore ne come
 þere neiȝ forto helen it þis is he pat feleþ so many fondynges.
 25 & is so adrad pat god ne loueþ hym nouȝth pat no gostlich
 confort ne may hym gladen ne make hym to vnderstonen pat
 he may for hem þe better ben yholpen. Ne telleþ it in þe godspell
 pat an Aungel ledd oure lorde Jezu crist in to wildernesse forto
 ben ytempted of þe fende,

30 **D**uctus est iesus in desertum a spiritu vt tempta-
 retur a diabolo. ¶ Ac his temptacioun pat he ne miȝth
 nouȝth synnen was oneliȝ wiþ outen. Vnderstondeþ alderfirst
 pat two maner temptaciouns þere ben & two maner fondynges
 þe vtter & þe junner And boþe ben of many manere. þe vtter

¹ p. 403 a.

² is: on s slight traces of erasure.

³ In the margin: *Gregorius*.

⁴ as: on s traces of erasure.

fondyng is þat þe likyng cometh of . oþer myslikyng¹ . as of
 sekenesse myseise scheme and vnhappe and vche yuel þat þe
 flessche feleþ . wipinnen hert sore grene oþer tene oþer wrapþe
 for þat he is pyned in his body . wipouten ben þise fondynges
 his hele of body Mete drynk oþer cloþinge . oþer ȝif a man is 5
 yloued more þan anoþer & more holden by & done good more
 þan anoþer . oþer forto ben yworschiped of man oþer of wom-
 man . þise ben fals fondynges inwip þat comen of lykyng and
 þis dele is þe jinner temptacioun and is wers þan þe vtter and
 swikeler þan þe oþer half & soner bigileþ men and wymmen and 10
 boþe ben o temptacioun & oþer is² wipinnen & wipouten for þat
 on is likng & þat oþer is myslikyng . and boþe þise ben of two
 dalen ac hij ben cleped þe vtter for hij bigynnen euer wip outen
 and entren wip jnnen . for þe vtter þing is þe fondyng . þise fond-
 ynges comen oþer while of god as of sekenesse & of frendes 15
 deþ . and oþer while it cometh hem seluen . pouerte . myshappe &
 oþer swich myslikyng of woord oþer of dede oþer of þe oþer
 of þine . þis is al myslikyng . & þise comen of god sumtyme . hele
 also and eise of man *praysyng* oþer ygoded of sum man . þise
 comen also of god ac nouȝth as done þe oþer wip outen . ac wip 20
 alle þise he fondeþ man . hou þat he dredeþ hym & loueþ hym .
 þe jinner fondynges ben of myslikyng vnpewes oþer to hem
 ward . oþer swikel þouȝttes to hem ward þat men þenchen þat
 hij ben good for it is to her likyng . And þise jinner fondynges
 comen of þe fende . of þe werlde & of oure flessche oþer while . 25
 To þe vtter temptaciouns is nede pacience þat is polemodenesse .
 & to þe jinner is nede wisdom & gostlich strengþe . We schullen
 now speken of þe vtter & techen & techen hem þat han hem
 how þat hij mowen þorouȝ goddes grace finde remedie .

Beatus vir qui suffert temptationem quoniam 30
 cum probatus fuerit accipiet coronam vite quam
 repromisit³ deus diligentibus se. ¶ Blissed & celi he is
 þat hap in temptacioun polemodenesse . for whan he is yproued
 it seiþ he schal ben yerouned wip þe crowne of lif þat god hap
 bihoten to his lef ychose . For also proueþ god his lemman as 35

¹ *myslikyng*: e probably by correction.

² p. 403 b.

³ At the beginning of this MS. line, traces of erasure.

þe golde Smythþe doþe þe golde in þe fyre . þat fals golde goþ to
 nouȝth . & þe good golde cometh out trier & brijtter þan it was
 toforne . sekenesse is apyne & a brennyng to þolien ac noþing
 ne clenþeþ fire þe gold ac sekenesse doþe þe soule . ȝe sekenesse
 5 j saie þat god sendes¹ nouȝt sekenesse þat summe han . for many
 maken hem seek for her fole hardischippes and þorouȝ vneum-
 mynge . and swiche sekenesse ne quemeþ nouȝt god . Now how
 schaltou knowe þise two maneres of sekenesses . sekenesse þat god
 sendes & sekenesse þat cometh of oure seluen . Sekenesse þat god
 10 sendeth is þis þat cometh opon þe sodeynlich & nouȝth þorouȝ
 þine owen makynge . for to make hem seke for greime oþer wraþþe
 þat hij taken to hem oþer þorouȝ to mychel mete oþer drynk
 oþer þorouȝ to gret fastyng oþer þorouȝ ȝemeleshede þat hij
 gon in to sum stede & cacchen sum hyrt þorouȝ her owen default
 15 & myskepyng & þis is al for default of wisdom & queyntise &
 on many oþer maneres it cometh to man & to womman . & ȝif
 it come on any manere þat hij ne² hane nouȝth kepte hem as
 hij auȝtten to done . swich manere sekenesse ne quemeþ nouȝth
 god oþer to longe wakyng oþer slepe to longe and wexeth heuy
 20 þerfore . Now remedie aȝein sekenesse þat god sent is þolemode-
 nesse and be pacient þere jnne and þonke god ȝerne þat he wolde
 so visite þe and proue þe And of þe sekenisse þat cometh of þi
 seluen erie hym ȝerne mercie and forȝiuenesse of³ þat þou haste
 þorouȝ þine owen default so anientisscht þi body þat þou ne may
 25 nouȝth serue hym as þou auȝtte to done . Biseke hym þat he
 forȝiue it þe & ȝiue þe grace þat þou may amende it aȝeins hym .
 ȝif it be his wille . & be þan þolemode for þe mede is mychel
 þat lip to þe þolemode man oþer womman . for he is euened to
 martir . þus is sekenesse soule Hele & salue of her woundes and
 30 kepeþ þat hij ne cacchen nomo as god seiþ þat hij schulden ȝif
 sekenesse ne letted it . Sekenesse makeþ man to vnderstonde what
 þat he is & to knowen hym seluen . And he is good maister þat
 beteth man forto lerne hou miȝtti is god . and hou brotel man is .
 & þe blis of þis wretched werlde Sekenesse is þi golde smyþþe
 35 þat in þe blisse of þe uene ouer gildep þi coroune . for þe more

¹ *sentes*: the second *e* partly effaced.

² p. 401 a. At the end of the line, erasure.

³ *of* added above the line.

þat þi sekenesse is þe besier is þi golde smyþþe . and þe lenger
 þat it lasteþ þe brytter it waxeþ to martirs euenynge þorou; a
 wo þat þou haste here and takes it wiþ good wille . what is more
grace to þe þat haddest descrued & of erved þe pyne of helle
 werlde wiþ outhen ende & may passe þat þorou; a litel wo here . 5
 Nolden men tellen hym alder man maddest þat forsoke a buffet
 for a speres wounde . A nedel prickyng for a hybeuedynge . A
 betynge for an hongynge opon þe galewe trees of helle . god it
 wott alle þe wo of þis werlde nys bot as a schadewe to þe leste
 pyne of helle . Al nys nouȝth so mychel as a litel dewes drope 10
 aȝein al þe grete see . þat goþ al aboute þis werlde . and alle þe
 waters þerto . He þat may þan atstirten þat ilche griselich wo and
 þat hetelich pyne þorou; a litel sekenesse here sely may þe saie
 þat he is .

ON oþer half lerneþ here many folde froueren aȝein þe vtter 15
 fondynge þat comeþ of mannes yuel for þise oþer ben of
 goddes sonde . Who þat euer mysseip þe oþer mysdoþe þe nyme
 ȝeme and vnderstonde þat he is þe file þat þise Lorymers han þat
 hij filen þe yrne wiþ and maken it bryȝth . so done hij . hij ben
 þe file þat fileþ away al þe rust of þi soule þat is synne and 20
 bryȝtten¹ þi soule and freten hem seluen allas þat while as þe
 file doþe

AN oþer þenehe who so euere any wo doþe þe scheme . grame .
 oþer teene . he is goddes ȝerde² & god beteþ þe wiþ hem
 & chastises as þe fader doþe his leue ehilde wiþ þe ȝerde for he 25
 seiþ þat he doþe so þorou; seint jones mouþe in þapocalips

EGo³ quos amo arguo & castigo ¶ Hem he seiþ þat
 j loue hem j wil nymen & chastise . I warne ȝou fore he
 ne beteþ none here bot hem þat he loueþ nomore þan þou woldest
 beten a fremde ehilde þeiȝ al it agylte . Ae nouȝth ne leteþ he 30
 wel of þis þat is eleped goddes ȝerd . for as þe fader whan he
 hap beten þe ehilde wiþ þe ȝerde werpeþ it away so doþe oure
 lorde werpeþ þe vnwrast man oþer womman þat he hap beten
 wiþ his dere lef ehilde doune in to þe pyne of hell,

Virga furoris mei assur &c. ¶ For þi elles where, 35

¹ *bryȝtten*: the second *t* almost effaced.

² p. 104 b.

³ In the margin: *in apoccalipsi*.

MJehi¹ vindictam & ego retribuam ¶ *pat* is . myne
 is þe wreche & j it schal ȝelde . As þeiȝ he seide ne wreke
 nouȝth þi seluen ne gucchep nouȝth . ne warieþ nouȝth whan a
 man gilteþ ȝou ac þencheþ *pat* he is ȝoure fadersȝerde & *pat* he
 5 wil ȝelde hym ȝerdes seruise . *pat* is caste hem in to þe pyne
 of helle bot ȝif hij amenden hem here . as þe fader þroweþ a
 way þe ȝerde whan he has beten his dere child And ne bep
 nouȝth þan as vntauȝt children and froward *pat* cracchen aȝein
 & biten opou þe ȝerd . Ac doþe as þe deboner childe doþe ȝif þe
 10 fader beteþ hym wiþ þe ȝerde he kisseþ it & so do ȝe . For so
 biddeþ ȝoure fader *pat* ȝe ne kisse nouȝth wiþ mouþ one ac wiþ
 loue of hert hem *pat* he beteþ ȝou wiþ .

Diligite² inimicos vestros . benefacite hijs qui
 oderunt vos & orate *pro* persequentibus vos &
 15 calumpniantibus vos . ¶ þis is goddes biddyng *pat* hym
 is wel lener *pat* ȝe dude þan ȝe eten harde brede & dranke water
 or wered þe hard haire oþer ȝutt any oþer penaunce . for of alle
 penaunces *pat* is þe most . Loueþ ȝoure foomen . he seiþ . & doþe
 hem good *pat* wereþ vpe ȝou & ȝif ȝe elles ne mowen . biddeþ
 20 fast for hem *pat* ȝou any yuel done oþer myssaien doþe as þe
 apostle lerneþ . Ne ȝelde ȝe nouȝth yuel aȝein yuel ac ȝeldeþ euer
 good aȝein yuel . as dude oure lorde hym self & alle his holy
 halewen & ȝif ȝe holden þus goddes heste þan ben ȝe his dere
 children *pat* kissen þe ȝerd *pat* he hap ȝou wiþ ibeten . Now saien
 25 oþer while summe . his soule oþer hir jchill wel louen ac his
 body in none wise . & *pat* nys nouȝth to siggen þe soule & þe
 body nys bot o man & boþe hem tyt o dome . wiltou þan delen
 a two *pat* god hap ysamened he forbedeþ it & seiþ .

Quod³ deus coniunxit homo non separet . ¶ Ne
 30 worþe⁴ noman so wode *pat* he to dele a two *pat* god hap
 yfastned to gedres .

Inposuisti⁵ homines super capita nostra . ¶ pou haste
 ysett men abouen oure heuedes lorde . *pat* is to saie pou haste
 sett men vpon vs to done vs harme and tene forto prouen vs .

¹ In the margin: *dominus* .

² In the margin: *dominus* .

³ In the margin: *dominus* .

⁴ p. 405 a. *Ne worþe* run together .

⁵ In the margin: *dauid*

Transibimus¹ *per ignem & aquam*. ¶ We schullen
 passen by fire and by water. þat is to saie þorouȝ fire of
 fondynges. & þorouȝ water of anguissch & sorouȝes. þenche ȝutt
 on þis wise. þat childe ȝif it spurneþ on sum þing oīper hirteþ
 it men beten þat þing þat it hirteþ opon. & þe childe is paid 5
 and forȝetep al his hirtt & stilleþ his teres. for þi frouer ȝoure
 seluen

Letabitur² *iustus cum viderit*³ *vindictam* ¶ For god
 schal done on domes day as þeiȝ he seide þus. douȝtter
 hirte þis⁴ þe. dude he þe spurnen in wrappe oīper in herte sore. 10
 in scheme oīper in any tene. Looke douȝtter hou he it schal
 abiggen. And þere ȝe schulle seen þe deuels so beten hem wip
 her baterels þat wo bep hem. and ȝe schull ben ypayed. þis
 leueþ and ȝe schull ben ypaid per of. For ȝoure will and goddes
 wille schull ben so bounden to gider þat ȝe schull wil as he 15
 wil, and he as ȝe wil. And ouer alle oīper þouȝttes þencheþ euere
 on goddes pyne and in al ȝoure anguissch þat he þat made al
 þe werlde of nouȝth & weldeþ it att his wille. wolde for his
 þralles polen swich schenschipes. hokers. buffetes and spatelynges.
 blindefellinges. þornen corounynge. þat sete so in þe heued þat 20
 þe bloode stremed adoune. And his swete body bounden naked
 to a piler and beten so. þat þe derworpe blood ran adoune on
 vehe halue. þat attrý drynk þat men hym ȝeuen þo hym þristed
 opon þe rode her heuedes schakende opon hym on hoker and
 gradden so loude. Lo here he þat heleþ oīper men & may nouȝth 25
 helen hym seluen. turneþ þere vp. whan ich speke hou þat he
 was pynd in alle his fyue wyttes. And ȝe schull seen hou litel
 þat it recheþ to⁵ his wo. Al oure wo. sekenesse & oīperwhat of
 worde oīper of werk and al þat man may polien aȝein þat þat he
 þoled⁶ And ȝe schul⁶ seen hou litel it is þerto. and nameliȝ 30
 ȝif ȝe þenche þat he was lopes and al þat he suffred nas nouȝth
 for hym seluen bot for vs. For he ne agylte neuere And ȝif

¹ In the margin: *dauid*

² In the margin: *propheta*.

³ *viderit*: from *e* a slight erasure, extending down across two lines.

⁴ *þis*: on *s* traces of erasure.

⁵ Between *to* and *his*: *at* crossed over and expuncted.

⁶ On *d* in *þoled*, *l* in *schul* slight traces of erasure.

we polen¹ wo. we haue wers deserued. & al pat we polyen it is
for oure seluen.

Gop now gladlicher² by stronge waie & by swynkeful toward
pe heize feste of heuene þere as oure glad frende² oure
5 come kepeþ. þise² besie werldelich² men gon by þe grene waye
toward þe galewes & þe dep of helle. better is to goo to heuene
þan to helle. better is to goo to myrþe wip meseise³ þan to wo
wip eise. nouȝt for þan wrecched werldelich men biggen derrer
helle þan goode men done heuene.

10 **V**Ja⁴ *impiorum complantata lapidibus*⁵. *id est.*
duris afflictionibus, ¶ þe waye of þe wicked is sette
ful of stones pat is many hard trauailes & pouȝttes hij þan for
þe goodes pat hij gaderen here. O þing to soþe wite ȝe A mys
worde pat ȝe polieþ. A daies longynge. a sokenesse of a stounde.
15 þeiȝ man cheped of ȝou on of þise atte day of dome pat is þe
mede pat ariseþ þere of. ȝe nolden it sellen for an hundreþ
þousande werldes of gold for pat schal be ȝoure songe

LEtati⁶ *sumus pro diebus quibus nos humiliasti*
annis quibus vidimus mala, pat is. wel is vs my
20 lorde for þo ilche ȝeres pat we were seke ȝune & hadden sore &
sorouȝe Vele werldelich wo is goddes sondes man. And heize
mannes messangere men owen heizelech to vnderfongen & maken
hym gladd chere & namelich ȝif he is pryue wip his lorde. And⁷
who was pryue wip þe kyng of heuene while⁷ pat he woned here
25 in erþe! þan was þis sondes man. sorouȝ. & wo. pat is þe wo of
þis werlde it ne com neuer fram hym here vntil his lyues ende.
þis messagere what telleþ he vs. He spekeþ to vs on þis wise,
God as he loued me sent me to his lef frende. mi come and
my wonynge þeiȝ ȝou it þenche attrý and hard it is good and
30 heleande. Nere pat þing griselich in it self whiche pat men ne

¹ *polen*: above the line, between *e* and *n*, a comma-like mark, possibly meant for *i*.

² On the second *l* in *gladlicher*, *n* in *frende*, *p* in *þise*, *d* in *werldelich* traces of erasure.

³ *me seise*: p. 405 b.

⁴ In the margin: *Salam* with the last two strokes of the *m* cut away.

⁵ *lapidibus*: over *p* faint traces of an erased letter.

⁶ In the margin: *dau*

⁷ A red blot, half erased, extending from *And* slantwise down to the left across three lines, has made *e* in *while* indistinct.

miȝth nouȝth wel biholden þe schadewe were so kene and so hote
 þat ȝe ne miȝth nouȝth *with* outhen hirt it polien: what wolde ȝe
 þan segge of þat eiȝeful¹ þing þat þe schadewe com of. ȝ. saie
 ȝou forsoþe al þe wo of þis werlde þat euere was or euere schal
 be til þe day of dome þeiȝ it were al in on. ȝutt ne were it bot 5
 a schadewe to þe lest pyne of helle. Jch am þe schadewer seiþ
 þe messagere þat is² werdelich wo. Nedelich he seiþ ȝe mote
 vnderfonge me oþer þat griselich wo. þat ich am of schadewe
 For who so vnderfongeþ me gladlich & makeþ me gladd chere:
 my lorde sendeþ hym worde þat he is quite of þat ilche wo þat 10
 ich am of schadewe. þus spekeþ goddes messagere to vs. for þi
 seiþ seint jame:

Ome³ *gaudium existimate cum in temptationes
 varias incideritis.* ¶ Al blisse holdeþ it breperen to⁴
 fallen in diuers fondynges þat is in þe vtter⁴ and in þe juner 15

Omnis⁵ *disciplina in presenti videtur non esse
 gaudij set meroris postmodum fructum &c.* ¶ Alle
 þe fondynges þat we ben now wiþ yfounded þat vs⁶ þenchen
 wepe & nouȝth wyne: afterward it turneþ⁷ to wele and to blisse.
 my leue frendes ȝieueþ good kepe herto for þis is a þing þat 20
 doþe mychel harme and reueþ a man grete mede,

Popule⁸ *meus qui te beatificant illi te decipiunt*
 ¶ þis is⁹ goddes word þorouȝ ysaie. who þat praiȝeþ ȝou
 tofore ȝou and seiþ wel is þe moder þat þe bare and to goder-
 hele were þou borne in þis werlde. þise¹⁰ ben þine traytours 25
 seiþ oure lorde.

Quoniam¹¹ *deus dissipauit ossa eorum qui homini-
 bus placent confusi sunt quoniam deus spreuit*

¹ MS.: *heȝeful* with *h* expuncted.

² is on erasure.

³ In the margin: *Ja* almost effaced. *Ome*: *M* altered from *m*.

⁴ An interlinear erasure has effaced *t* in *to* (partly) and *v* in *vtter*.

⁵ In the margin: *paulus*

⁶ *vs* partly effaced.

⁷ p. 406 a.

⁸ In the margin: *ias*.

⁹ is possibly on erasure.

¹⁰ *þise*: *i* inserted above the line.

¹¹ In the margin: *uid*

eos. ¶ Whi þe lord brake her bones for hij pleseden to men.
hij ben confounded god hap forsaken hem

VE¹ vobis cum omnibus hominibus benedixeritis.
v. s. h. &c. ¶ Acursed be ȝe þat alle men blis for þorouȝ
5 þat blissynge hij maken ȝou fals prophetes as her faders
weren. on þis manere ȝe moten vnderstonden þis. Who þat
louep þe more & blisseþ for þi catel for hij hopen to haue sum
goode of þe þe more þorouȝ her Losengerie þan ȝif hij seiden
þe þe soþe. And ȝif hij hadden þi catel hij maden litel fors of
10 þi soule oþer of þi body. þise ben þine traytours. And þat bliss-
ynge þat þou takest of hem. bringep þe to deceyt & putteþ þe
in to a pryde þorouȝ a wel late þat þou latest of þi seluen for
þat þou arte so praised. And to bodilich harme boþe. for hij
bigilen þe of þi catel. For þorouȝ her praysynge þou ȝinest hem
15 þe gladlicher of þi good. & þat þou losest for hij ben ypocrites²
and fals prophetes. And ȝif þou wost þat hij ben swiche. þou
schalt be pyned perfore þou susteynest hem in her synne þat
is in her ypocrisie. & arte coupable forto be dampned þorouȝ
hem. Now bep war of alle swiche. j. rede. for gregori seiþ þat
20 swiche men & wymmen þorouȝ her faire speche leden þe folk in
a grene waye toward helle. For grene waie is soft & fair & so
ben her wordes. And perfore seiþ jeremye þe prophete. saye þe
folk her soþes. þat is saie hem boþe þe hard & þe nesche þat
is speke boþe of þe merci of god & of his riȝthwisenesse to geder.
25 And þan may he þat hereþ it take which waie þat he wil.
wheþer he wil go to helle oþer to heuene it is in his fre will.
for god hap ȝouen hym leue to chese & hap warned hym of his
harme. wharþorouȝ hym þar wite non bot his fre will ȝif þat he
wil alway take þe brode way þat lip to hell and leten þe narouȝ
30 waye þat lip to heuene as alle þise werldelich men done. And
ȝif a man speke þus of god þan puttes he hym seluen out of
perile tofore god.

NOW þe juner fondynge is to fold als wel as þe vtter in
aduersite & prosperite. þat is in wele & in wo. & boþe þise

¹ In the margin some illegible letters, possibly: $\begin{smallmatrix} ns \\ o \end{smallmatrix}$ with the lower letter partly cut away and s(?) apparently corrected from g; a letter, half erased, above.

² *ypocrites*: es possibly on erasure.

kyndelen þe¹ juner fondyng. Aduersite is myslykynge. And prosperite is likyng þat likenep² to synne. þis j saie for þis poynt. for þere is likyng þat men fongen mychel mede fore. as likyng in god & in þat þat falleþ to hym. þe juner fondyng is two folde fleschlich & gostlich. Fleschlich as of lecherie & glorie oþer sloupe. Gostlich as pride. onde. wrappe coueitse. þise ben þe juner fondynges þe seuene heued synnes and her foule kyndles fleschlich fondynges may ben euened to fote wounde. And gostlich fondynges þat is more drede of³ for þe peril may ben³ eleped breest wounde. Ac vs þencheþ gretter 10 fleschlich temptaciouns for þat we fele hem and þe oþer þeiþ þat we hane hem we ne fele hem nouȝth. & ben þeiþ grete and grislich in goddes eiȝen. and ben for þi mychel to dreden þe more. for þe oþer þat men felen willen schewe leche & salue. Ac þe gostlich hurtes ne þenchen vs nouȝth sore and þerfore we 15 ne sechen no salue of schrift & drawen to þe deþ er men lest wene. Now willen⁴ summe saie on þis manere. ȝe ich am vneumande. j graunte wel þis bot o þing j chille aske þe. þou & on what manere is a man cumande. j chille segge þe go we first to werldelich cumyng. ȝif þo schalt lerne any werldelich þinges 20 þou moste haue þise þre poyntes. þou moste haue will & loue to lerne it & þan ȝiue besilich þi stody þerto oþer elles ne schaltow neuer cumme it. And þeiþ þe þenche hard atte first tyme. þorouȝ will and loue þat þou haste forto lerne it. þou entres in litel and litel. And atte last þe þencheþ it liȝth⁵ ynouȝ. And 25 riȝth on þis manere it fareþ by goddes lawȝe. ȝif þou wilt cumme it and lerne þou þou may saue þi soule. þou mostest haue þise þre. Will & loue to god. & þan stodye ȝerne abouten what þing þat he hap forboden⁶ þe. & what he hap bidden þe do. And þan he schal sende þe cumyng ynouȝ. þat al cumyng comeþ 30 of. þat is to saie ȝif þou be in good wille for after þi will to hym ward he sendeþ þe grace and cumyng. Now ȝif þou wilt nouȝth ȝiue þi stody forto brynge boþe þi body & þi soule to

¹ p. 406 b. In the left-hand bottom-corner, a hand pointing.

² *likeneþ*: *ne* inserted above the line.

³ *of* — *ben* probably on erasure.

⁴ *icillen*: on *e* traces of erasure.

⁵ *liȝth*: traces of erasure on *th*.

⁶ Between *forboden* and *þe*: *me* crossed over.

blisse as þou doost to bodilich sustenance pat schal faile: þis
 man oþer womman ne may nouȝt saie skilfullich pat hij ne
 louen þe werld more þan god And þan þeiȝ he rene þe þe þing
 pat þine herte falleþ to most ne blame hym nouȝt. ȝif þi wille
 5 falle to þe werld þou mostest þan haue þe blis of þis werlde.
 and þe pyne wiþ outen ende. Oþer þou¹ moste haue wo & sorow
 here & blis wiþ outen ende. For ich warne ȝou forsoþe ne may
 noman hane. þat is al his wille here and elles whare For god
 seiþ. noman ne may serue two lordes to queme þat is þe werlde
 10 and god. Now may vche man wel seen þat man mote do pat in
 hym is. For vche man & womman whan hij comen in to þis
 werlde and ben of age hane her fyue wyttes and knoweyng of
 yuel and of good and will and skil forto reule hem by. & mowen
 ȝiuen hem þan to wheþer pat hij willen. to good oþer to qued.
 15 Now ȝe þat ne cunnen nouȝt ne² ne willen nouȝt lerne hou ȝe
 mowen serue god & quemen hym. ȝe ne schullen nouȝt onelich
 be taken for vncumandise ac ȝe schullen be taken for men
 þat despisen god. For wel wott vche man ȝif þat he hadde a
 seruaunt pat coupe nouȝt serue hym ne wolde nouȝt lerne.
 20 he wolde saye þat he hadde despytt of hym and putte hym a
 way from hym. Now do we þan to god as we wolde þat god
 dude to vs. & make we hym no wers þan oure seluen. And ȝutt
 he wil sauen vs þan and helpen vs. And skyl it wolde þat we
 maden hym better³ Ac wolde we make hym so good as oure
 25 seluen. J. ne can fynde noman ne neuere ne coupe. and he
 schulde haue a seruaunt pat he proue hym er he made hym
 pryue wiþ hym ȝif he were goode & trewe & profitable to hym
 And ȝif he seiȝ þat he were nouȝt. he wolde putt hym away.
 and take anoþer. Ne blame noman god þan þeiȝ he do so. for he
 30 seiþ he wil assaye his seruauntȝ er þat he ȝiue hem auancement.

Argentum⁴ igne examinatum probatum terre pur-
 gatum septuplum. ¶ þat is siluer ytried wiþ fyre proned
 pre sipes seuen fold oþer here oþer in purgatorie. And al þis
 gret puregeyng is in a mannes wille. for swiche wille may a

¹ p. 407 a.

² ne: on *e* traces of erasure.

³ better: on the lower part of *b* a half-erased blot.

⁴ In the margin: dauid,

man haue here to god þat he wil purge hym here wip sekenesse
 & trauaile & many oþer harmes. so þat he schal haue a glad-
 nesse gostlich in þe pyne þat he þoles here so þat hij ne schul-
 len nouȝth deren hym. & so he hap done wip many and ȝutt
 doþe vche day & drawep hem softlich vn to hym and al wip 5
 lyst. for þe goode will þat hij han to hym. & þat was seen by
 þe maudeleyue whan þat hire broþer was ded. sche com to hym
 & wepe. & for he seiȝ hir wepe. he wepe wip hir & arered hire
 broþer als smertlich. Nomore ne may he suffre now þat we
 sorowe. & we han goode wille vn to hym as sche hadde bot ȝif 10
 he alegge it al-one. And ȝif we gon to¹ purgatori we schullen
 be pyned wip outhen any solas nylle we ne wil we. And many
 seyen wel were me miȝth ich come þider þat my soule miȝth be
 pyned þere. Wostow man what þi soule is. þi soule is þi lyf
 whan þe soule is outhen of body. what pyne felep a mannes body 15
 þan. þi body nys bot a cloþing to þi soule as cloþing is here a
 cloþing to þi body. And more harme it wolde² do þe to be
 beten on þi naked body þan whan þou art cloþed Men seþ whan
 þe fader wil do þe moder bete hir childe sche wil bidde þe
 childe crie & bete it on þe cloþes. þan may we say þat god 20
 louep vs as þe moder doþe þe childe³ þat betep on his cloþes
 whan he betep vs here vpon oure bodyes & nouȝth opon oure
 naked soule. take we þan his betynge louelich. Holy men &
 wymmen of alle fondynges weren strongest yfounded & hem to
 goderhele for in þe fiȝth aȝein hij biȝeten þe blisful kempen 25
 coroune. Loo þeiȝ hou he menep hym in Jeremie,

PErsecutores⁴ nostri velociores aquilis celi super
 montes persecuti sunt nos in deserto subsidiati
 sunt nobis. ¶ þat is oure wiperwymnes ben swifter þan ernes
 opon þe hilles. hij clymben attter vs & þere hij fiȝten wip vs 30
 and ȝutt in þe wildernessen hij spyen vs to slen. Oure wiperwyn-
 nes ben þise þre. þe fende þe werld. oure flesche as ich er
 seide. Liȝthlich ne may nouȝth a man witen oþer while which
 of þise vs werreþ for vche one helpeþ oþer. þeiȝ þe fende egge

¹ p. 407 b.

² wolde: on *w* a blot partly erased.

³ childe: traces of erasure on *c*.

⁴ In the margin: Je

vs to pride . to wrappe . oþer onde . & to her attri kyndels þat
 ben here after ynempned . þe flessche putteþ þerto swetnesse &
 softnesse . & ese . þe werlde biddeþ man¹ wisshen werldelich wele
 and oþer swich vayn glories þat bi duelleþ canious to louien &
 5 so hij don . þise fon he seip folowen vs on hilles & waiten vs
 hou þat hij mowen vs harmen . Null þat is holy lyf bitokned
 pere þe deuēl ensautes oft ben strengest . By wilderness is bi-
 tokned onelich lyf . For also as in þe wilderness ben wilde bestes
 & willen nouȝt þolen mannes anoyng ac fleen whan þat hij
 10 hem heren . riȝth so schulden onelich men & wymmē ben wilde
 on þis wise . & þan hij ben swete & lef to oure lorde . & swete
 hym þencheþ hem . for wilde flesch is swetter þan oþer flesch .
 In þis wilderness went oure lordes folk as Exode telleþ toward
 þe blisful londe of jerusalem þat he hem hadd bihoten . and of
 15 alle þat wenten out of Egipte ne comen bot two to Jerusalem .
 Josue & Calaphe þat god ne slouȝ hem for her synne . of sex
 hundreþ þousande of men wip outen wymmē & children . &
 seruauȝtȝ . so hard² þe deuēl tempted hem in wilderness . And
 pere it was bot fourti dayes iourne hij weren fourty wynter in
 20 goynge and al for her synne and her grueching perfore bep
 war who þat secheþ onelich lyf er he be proued for he may
 liȝthlich myskarien for þe deuēls assautes ben hard pere & queynt .
 And alle goddes childer taken þe waye toward þe heiȝe blis of
 jerusalem abouen . þat is þe kyngdom of heuen þat he haþ bi-
 25 hoten his chosen . J rede þat we go wel warlich . for in þis waie
 þat nys bot wilderness ben yuel bestes many . þe Lyoun of
 pride . þe Neddre of attri onde . þe Vnicorne of wrappe . þe
 Bere of heuy slouþe . Fox of wisshynge . Sowe of ȝeurnesse .
 Scorioun wip þe tail of styngynge leccherie . þise ben þe seuen
 30 hede synnes ,

PE³ Lyoun of pride haþ⁴ fele whelpes Vana gloria . vayn
 glorie . þat is a man þat leteþ wel of hym seluen & of þing
 þat he depe and wold ben yprased pere of wip word oþer wip
 aqueyntaunce . oþer þorouȝ maistrie þat he can do more þan

¹ *man*: *m* partly effaced.

² p. 408 a.

³ In the margin: *perbia* in fainter black ink, apparently in a different hand.

⁴ *haþ*: over a slight erasure.

anoper . & þis drawep mychel to religioun And þere it bicomep
als wel as who so putt agold ringe in a swynes nose . for nomore
bicomep it vn to hem be wel ypaied ȝif men praise hem yuel
ypaied ȝif men mysprased hym & saie nouȝth al his will. Indig-
nacioun is anoper whelp . þat is þat hym þenchep seorne of any 5
þing þat he seep by oper oiper hereþ and ne kepeþ nouȝth be
chastised of lower þan he is. Ypoerisie is anoper whelp þat
makeþ hym better þan he is. Presumpcioun anoper . þat is nymep
more on honde þan he may do . oiper is to ouer trosty of goddes
mercy oiper to holde toward hym . oiper to trosti opon hym 10
seluen . oiper entermetep hym of þing þat ne falleþ nouȝth to hym .
Ju þis poynt han þise clerkes sett hem hij þat seien þat noman
schulde preche of god bot ȝif he were ordred Ac hij ne loken
nouȝth þere what her ordre is For j saie hem forsoþe þeiȝ þat
he be a Pope . oiper Bisschope . Monk . oiper Frere . & he be in 15
dedlich synne . he is out of ordre . & ferrer fram þe grace of
god þan a lewed Man þat non ordre hap taken of holy chirche
bot his cristendom & is in elene lyf And j saie ȝou forsoþe god
holdep better by þe foulest myster man þat lewed is & kepeþ
hym out of dedlich synne & louep god & dredep hym . þan of 20
alle men þat haue taken ordre & dignite and lyuen after her
fleschlich likynges . for hem ne louep he riȝth nouȝth . for hij ben
his enemyes & werren . aȝeins hym als longe as hij han þat wille .
& alle þat susteynen hem schull it abuggen . And god vouches
better saf þat swich a lewed man speke of hym . þan any of hem 25
as¹ ȝe² han in þis boke tofore þat he wil reprocen hem whi
þat hij speken of hym . and seint Austin seip þat we clerkes
lerne for to go to þe pyne of helle . and lewed folk lerne to go
to þe ioye of heuene .

Effusa³ est contencio super principes & errare 30
fecit eos &c. ¶ Strif and wrappe is ȝoten opon þe princes
& made hem forto erren out of þe riȝth waie . þat is to saie hij
ȝauen hem to delices of her bodies and god lete hem han her
wille and after kast hem to helle,

¹ as: a partly effaced.

² p. 408 b.

³ In the margin: *psalmista*.

ET¹ adiuvit pauperem de inopia, ¶ And he halp þe
 pouere out of her mesaise and summe wil saie where lered
 he of diuinite .hou bicometh hym forto speken of god her to lip
 gode answeie . where lerned Peter & Poule diuinite . Jerome & Am-
 5 brose and Gregori . of whom lerned þise men . wheþer comen hij
 to her wytt þorouþ þe holy gost . oþer þorouþ study of gret
 elergie . J saie þat hij hadden it of god & nouþþ þorouþ her
 study ne þorouþ her lernynge . & ich vnderstonde þat þise were
 good men . for by hem is holy chirche yreuled now . And ich
 10 vnderstonde & wott wel þat god is now als redy for to helpe
 lewed men as he was þan þat hym wil loue & serue And wite
 3e wel þat it is now als mychel nede as it was þan þat hastise
 þe clerkes wip þe lewed men forto schewe his myth as he hap
 alway done her toforne . for holy wrytt is ful þerof þat seip whan
 15 synne miȝth nouȝth be chastised wip man . god it chastised And
 loke now ȝif synne may be chastised wip man . nay it is meyn-
 tened by hem þat schulden ben heuedes and chastisen it . so þat
 it is þe more for summe þat holden mennes wyues & lemmans
 & hij han siluer for to ȝiuen . hij han leue for to serue þe deuēl
 20 al att her wille . And summe seyn þat hij han ben atte holy
 chapiter & made her pes þat hij mowen holden her lemman &
 lyuen in þe deuēls seruise att her lykyngē . And þerfore j may
 saie hardilich & vche man þat knoweyngē hap of god þat he it
 wil chastise . for bigumen he hap . For þis londe is departed in
 25 þre . in wywners & in defendours . & in assaillours . þe wywners
 þe ben þe commune poeple & hij han ben chastised wip hunger .
 þe defendours þat ben þise grete Lordes þat schulden defende
 þe commune poeple . hij han ben chastised wip hongeyngē . &
 draweyngē . here is proue of ynouþ alle men it witen wel . þe
 30 assaillours þat is þe elergie þat schulde teche boþe þat on & þat
 oþer þe lawȝe of god & chastise hem ȝif þat hij duden amysse .
 And as by siȝth in þe werlde hij þat² schulden ben chastisoures
 ben meyntenoures³ of synne and hij ben vnchastised ȝutt . Bot
 drede hem nouȝth þere of god ne hap nouȝth forȝeten hem . he
 35 wil þenebe opon hem whan he seþ his tyme . Ac ȝif jesus hadde

¹ In the margin: *Psalmista*,

² p. 409 a.

³ *meyntenoures*: s possibly a correction.

a trewe prelate he wolde raper be honged & drawen perfore þan
 he suffred his lord be so reuiled as he is. And ich am riȝth
 siker he ne schulde nouȝth repenten hym þeiȝ he ȝede to þe dep
 perfore nomore þan oper holy men han toforen hym. Now go we
 aȝein to oure matier. Inobedience þat is he þat nyl nouȝth be 5
 tauȝt of his Ouerling ne of his vnderlyng. ne ben buxum to
 his prelate ne parischen to his præst ȝif hij ben of good maners
 And ȝif he ne be ȝiue worschipe to þe ordre & nouȝth vn to
 hym for god forbedeþ þe his compaignye bot in hope for to
 amenden hym. Man be buxum to his maister þe maiden to hir 10
 dame. þe lower to þe heiȝer. Loquacitate. þat is he þat is of
 mychel speche. Ȝelpeþ. demeþ. liȝeþ oīperwhile. vpbraideþ. chideþ.
 stireþ leiȝtter. Blasfemie. þat is he þat swereþ grete opes¹. þat
 bitterliē curseþ oīper mysseīþ by god oīper by any of his Halewen
 for any þing þat he seþ oīper hereþ. þoleþ oīper redeþ. Inpatient 15
 þat is he þat nys nouȝth þolemode aȝein all sorowes & alle yuels.
 Contumacie þat is þing þat a man hap in hert for to done be
 it good be it qued þat no wiser red may hym out brynge of þat
 riot. Contencion. þat is stryf to ouercomene þat on þencheþ
 whan he hap ouercomen & þat oper is crauant. & he maister 20
 of þe ple. & criep as championn þat he hap ygeten þe place.
 And siþen vpbraideþ al þat yuel² þat he may³ on þat oper bi
 þenchen. & eueþ þe more hij seien þe better it likeþ hem þeiȝ
 it be of þing þat was bifore honde amended fele ȝeres. Her
 amonge ne riseþ nouȝth one bitter wordes ac ben ful stynkeand⁴. 25
 schemeles & schendeful. & sum tyme wiþ grete opes many &
 proude. Here to falleþ euening of hem seluen of her commune
 sawȝe. Hij þat gon to schrift wiþ swich mouþ. hij ne han no
 will to herie god wiþ song oīper biddynge to hym of any bone.
 for her mouþ stinkeþ fouler tofore god þan any roten dogge. 30
 Semblance⁵ is anoper whelp. þat is wiþ signes. bereande heiȝe
 þe heued. crenge wiþ þe swire. Loken on side. Biholden on

¹ MS: *hofes* with *h* crossed out.

² *yuel*: *y* altered, probably from *q*.

³ *may*: *y* apparently a correction.

⁴ *stynkeand*: over the first *n* a curved stroke, evidently the beginning of an unfinished *k*.

⁵ *Semblance*: *S* on erasure.

hoker . wynt wip þat on eiȝe . bende wip þe moup . maken mowe .
 scornen oþer wip honde oþer wip heued . Suetelich syngen .
 werpen legge ouer oþer sittand . gon styf as hij weren stichen .
 oþer gon stoupeande for pride . loue loking opou man oþer man
 5 opou womman . speken as innocent . whilspen for þe nones¹ Alle
 þise & many mo cleped to ouer girt as meninge . oþer heiȝeinge .
 in pinchinge . in girdels girdyng of² damoisels . wise nebbes de-
 peyntunge³ wip symmeres claustringe oþer foule flitteryng .
 teyntoure⁴ of here heiȝes⁵ . liteinge⁶ . browes whinering oþer
 10 benchen hem vp ward wip wete strikynges many þere ben þat
 comen from þe welle of pride . of heiȝe lyf . of heiȝe kynde . of
 fair cloþ . of wytt . of strengþe . of holy þewes comen pride Ac
 þere j goo swiþe . stody ȝe longe . for j go liȝth and do bot
 nempne hem . And of o word ȝe may fynde ten oþer twelue .
 15 Ac who so hap any of þise þat ich haue ynempened hij han
 pride hou so her kirtel is ischaped .⁷ ȝe . þeiȝ hij maken sleues⁷
 of þe side gores and feden þe lyoun whelpes in her breest þat
 is in her hert

ÞE neddre of attri onde hap þise kyndlen . Ingratitudo .
 20 þat is he þat nys nouȝth yknownen of goode dede þat men
 done hym oþer leten litel þere of oþer forȝetep it wip alle j ne
 segge nouȝth one . þat men done hym . ac þat god doþe hym
 oþer hap ydone hym vnderstondeȝ ȝif a man were wel bepouȝth
 men nymen here of litel ȝeme of þis vnþewe and is þeiȝ lopest⁸
 25 to god & most aȝein his grace . Rancor sine odio⁸ . þat is
 hatyng of gret hert and bereȝ it in hert . Al is attri to god
 þat⁹ hij euere wirchen . þe pridd is openchinge of oþers goode .
 þe fierþe is gladschipp of oþers harmes liȝend oþer gabbende

¹ *nonas*: p. 409 b.

² *girdyng of* ran closely together.

³ *depeyntunge*: the fourth letter looks like *o*, the lower curve of the *e* probably being effaced.

⁴ *teyntoure*: the first letter uncertain; possibly *c*.

⁵ *heiȝes*: the first letter indistinct, the lower part being blotted.

⁶ *liteinge*: *li* possibly corrected from *b*.

⁷ *sleues*: the third letter not quite clear.

⁸ *lopest*: *est* probably on an erasure extending down across *ne od* (in *sine odio*), which stands below in the following line.

⁹ *þat*: on a traces of erasure.

opon hym ȝif hym mystyde . þe fyft is wrayyngē . þe sext is
bakkytyngē . vpbraidyngē . oīper scornynge

ÞE¹ vnicorne of wrappe þat hap þe horne in þe heued þat
he slep wip þat he may come² by . hap þise whelpes . þe
first is cheste . þat oīper³ stryf . Anōper wodeschīp . biholde þe 5
eīȝe & þe nebbē whan he is wrop . biholde þe contēnauce⁴ opon
his lates oīper on hir . biholde hou þe moup geþ & þou may
ingge þat hij ben wode & chaunged out of mannes kynde in to
bestes kynde . For kynde of man auȝtt to ben mylde . þe fyft
whelp is strokes . þe sext is wil þat yuel bitidd on hem oīper 10
opon her frendes . oīper on her godes . and do for wrappe amysse .
& leten forto done wel . forgon mete oīper drynk wreken hem wip
teres ȝif hij elles ne mowen . & wip wariynges to teren her here
for tene . oīper on oīper manere harmen hem in soule & in body .
þise ben omicides & murperers of hem seluen . 15

ÞE⁵ bere of sloup hap þise whelpes Torpor . is þe first þat
is wo . þat hap wleche hert⁶ þat schulde brennen al in þe
loue of god . þat oīper is . Pusillanimitas⁷ þa is to pouere
hert & to arowȝe wip all any þing to vndernymen in hope⁸ of
goddes help . & in trust of his suete grace & nouȝth of her 20
strengþe . þe þridde is . cordis granitas . þat is while he
wirchep good wip heuy hert & grucchyng þe fierþe is ded sorowe
for losse of any werldelich þing oīper of frendes . oīper of þenchi
nge bot for synne þe fift is ȝemelesschip to siggen oīper to done .
oīper mysbisene . oīper þenchen . oīper myswiten þing þat he hap 25
to ȝeme . þe sext is wanhope of goddes mercy and of his help .
& þis is werst of alle . For it to fretēp god . & to chewēp his
mercy & his grace .

Þe fox of wisschingē hap þise whelpes . Treccherie & Gile .
þise gon wide & her strengþe fals witnessē . oīper þat dop 30

¹ In the margin, as p. 96, n. 3. Jra

² come: m touched up.

³ þat oīper run together at the end of the line.

⁴ contēnauce: au squeezed together.

⁵ In the margin, as n. 1: accidia

⁶ wleche hert run together at the end of the line; e in hert almost effaced.

⁷ Pusillānimitas: as touched up or corrected.

⁸ p. 110 n.

Symonye . Gouel . Oker . Fastschip̄ Pinching . Symyng of her
 goodes . oꝛeueninge oīper lauchinge . mansauȝt . oīper while pise
 vñewes is to þe Fox yeuened for many resones . to wil¹ we
 siggen mychel . gyle is in þe fox and so is in þe wisschinge of
 5 werdelich goodes . to biȝeten hem . þe fox astrangleþ al a flok
 þeiȝ he ne may bot on souken . And also a wisscher² askeþ þat
 many þousandes myȝtten be filled³ of Ac þeiȝ his hert to brest
 he ne may brynge on hym seluen bot o mannes dele . Al þat a
 man oīper a woman wilneþ more þan he may scarslich leden
 10 þe lyf by vehone after his state . is bigynnyng & roote of dedlich
 syne . þat is riȝth religioun þat vehone after his state borowe
 of þis wrecched word als litel as he leste may of mete . drynk .
 oīper cloþ . And alle oīper þinges . Noteþ þat j sigge vehon after
 his state for þat worde is feþered ȝe may þat wyte ȝe wel fynde
 15 in many wordes mychel strengþe and vnderstondyng . For ȝif j
 schul writen al longe it were er ich com to þe ende .

PE sowe of ȝiuernesse is glotonye þat haþ many pigges . &
 þus hiȝ ben ycleped þe first ete to erlich anoper to late .
 þe þrid to hastilich . þe tierþe to fleschlich . þe fyft to mychel .
 20 þe sext to often . & in drynk more⁴ þan in mete . Of pise j speke
 schortlich . for vche man may vnderstonde in his owen wytt þat
 it is a spice of dedlich syne . and ȝif he be custumable þerto
 it is dedlich .

P¹² scorpion of stynkande Leccherie nyl ich nouȝth nemyȝ .
 25 for þe foule filþe of þe foule name for it miȝth done harme
 in to clene hertes . Ac pise þat ben commune whiche þat men
 knoweþ wel þe more harme is to many . horedam and spouse-
 breche . gederinge bitwixen sibbe fleschlich oīper gostlich þat is
 in many manere dedlich . þat is to han wille to þat filleþ wiþ
 30 skilles ȝetinge þat is whan þe skil & þe⁵ wille acorden & þe⁶
 hert ne wiþseip⁷ it nouȝth bot wilneþ it & ȝerneþ it þat þe flesche
 prikeþ and huntē þere after wiþ woweȝnge wiþ lōkyȝge . wiþ

¹ to wil written closely together.

² MS.: *whisscher* with the first *h* expuncted.

³ MS.: *fillend* with *n* expuncted.

⁴ *more*; *r* a correction for *þ*.

⁵ *þe*; *e* partly effaced.

⁶ p. 110 b.

⁷ MS.: *wip seip*, connected by a hyphen.

tollynge . wip gydy lauztter . wip hore eise . wip many liȝth lates
wip ȝift . wip collyng . wip loue speche . wip cusse wip gropyngē .
sett stede & tyme for to comen þis is al dedlich synne of þise
men . hij moten wipdrawen hem þat nyllen nouȝth in þat foule
filþe fallen as seint Austyn seiþ

5

Dmissis¹ occasibus que solent aditum aperire
peccatis potest consciencia esse incolumis,
¶ þat is . who þat wil his inwitt witen al clene fer he most fleiȝe
þat fetles þat is wone oft to ben yopened . þat ȝugonge þat leteþ
ȝu synne . J . ne dar nouȝth for drede speke þere of ne writen . 10
lest oþer ben ytempted þere of . Ac ich warne ȝou of her gidilich
kyndels and gidilich liȝtters For þou so it euer is yqueynt it is
dedlich synne ȝif it be wakeand and willes wip fleschlich likyng
bot ȝif it be in wedlok . And bot hij it tellen openlich in schryft
as hij it deden þat felen hem gilded . elles hij ben ydampned to 15
þe pyne of helle forto echen þat fyre . Nou it is to witen whi
ich haue ynempned pride to Lyoun and alle þise oþer diuers
bestes wip outhen þis latter . whi Leccherie is likned to þe scor-
pioun Loo here þe skill . þe scorioun is a worme þat hap sum-
del þe heued likned to womman . and nedder it is bihynden and 20
makeþ fair semblaunt & fikeleþ wip þe heued and styngēþ wip
þe tayl

Qui² apprehendit³ mulierem est quasi qui appre-
hendit scorpionem . ¶ Who so takeþ a womman on
bonde he takeþ as he toke a scorioun þat wolde styngen hym . 25

¶ þis leccherie is þat denels best . þat he ledeþ to chepyngē &
to vche gaderyngē & he chepeþ it to sellen and biswikeþ many
forwhi þat hij ne biholden nouȝth bot þe fair heued þat heued
is þe gynnyng of al galnesse of synne & þe likyng while it
lastēþ þat hem þencheþ swiþe swete . þe tayl is þe ende þere of 30
þat is sore ofþenchyng & styngēþ þerwip attre of bitter byrew-
yngē & of dede . bot sikerlich hij mowen siggen þat þe tayl
swich yfyndeþ er þat attre a geþ Ac ȝif it ne smert hem nouȝth
þe tayl & þat attry ende . þan is it forto eche wip þe pyne of
helle And nys he nouȝth a foule chapman whan he wil buggen 35

¹ In the margin: *Augustinus*.

² In the margin: *Salamon*.

³ *apprehendit*: between *h* and *e* traces of erasure.

an Ox . oiper an hors . ȝif he nyl nouȝth bihelden bot þe heued
 one . And forþi whan þe deucl bedep forþ his beste & chepeþ it
 to sellen . he hideþ euere þe tayl & scheweþ forþ þe heued . Ac
 go ȝe al abouten & lokeþ toward þat ende . & to þe gymnyng &
 5 hou þe tayl styngel . ¹ And swiþe fleiȝe perframward þat ȝe ne
 be nouȝth yattred .

M¹ leue childer þere we gon in wildernessse with goddes folk
 toward .*Jerusalem* þat is toward þe holy londe þat is þe
 heiȝerliche of heuene . in þe waie þiderward ben pillich bestes &
 10 pillich wormes . ne wot ich no synne þat it ne may leide to on
 of þise seuene oiper to her strenes . Vnstedfast bileue aȝein holy
 lore nys it of pride . Inobedience ne falleþ it to sigaldrie fals
 takynges leuynges o fals sweuenes & all wichcraftes nymyng
 of housel in any heued synne . oiper in any oiper sacrement .
 15 nys² it a spice of pride þat men clepen . Presumpcio . ȝif man
 wot what synne it is . & ³ ȝif a man wot⁴ it nouȝth . þan is it
 ȝemeles vnder þe synne of slouþe . He is slow þat nyl nouht
 seke remedie to hym seluen . oiper helpe oiper ȝif he may oiper
 can of her yuel & of her lere of soule . þis man oiper womman
 20 is sleyn for default of ȝemyng . tyþing . amys ne comeþ⁵ it of
 onde . oiper atholde fyndels lant⁶ amys nys it couetise oiper þift .
 And atholde oipers hure nis⁷ it stronge rifeling . ȝif man ȝemeles-
 lich make any piug wers þat is lent oiper tauȝt to witen⁸ þan
 hiȝ wenen þat owen it nys oiper treccherie . oiper ȝemeles slaȝtt .
 25 Also reccheles hest oiper yplizth folilich trewh . longe ben vn-
 bisschoped . falslich go to schrift oiper to longe abiden . ne teche
 þe pater noster & þe erede to god childe . þise & þellich oiper ben
 ylaide to sleup þat is þe fierþe moder of þe seuen synnes þat
 fordoþe childe wiþ drynche . oiper fordoþe þat no childe may on
 30 hir ben ystrened . þise ben mansleers vnder þo þat ben ywriten

¹ p. 411 a.

² *nys*: *y* probably by correction.

³ & added above the line.

⁴ MS.: *whot* with *h* expuncted.

⁵ *comeþ*: *þ* touched up or corrected.

⁶ *lant*: *nt* on erasure.

⁷ *nis*: *nü* possibly by correction.

⁸ *witen*: on *i* traces of erasure.

And here a man may ȝif he wil of alle maner synnes take ensample by þise seuen bestes.

Proude men ben þe deuel Beemers & drawen wynde in ward & outward of werldelich¹ worschipes þat gadreþ it inward and puffeþ it outward as beemer doþe makeþ noise & loude drem 5 to maken her gle. Ac ȝif hij wel biþouȝtten hem on goddes beemers atte day of dome of aungels þat schullen comen on foure half þe werlde and seien . ariseþ ȝee dede & comeþ to þe dome þat ȝee mowen sore adreden forto ben ydampned þere no proude Beemer ne schal ben ysaued ȝif hij wel biþouȝtten hem on þis 10 hij uolden nouȝt blowen in þe deuels dymme beme. of þise bemers spekeþ Jeremie.

ONager² salitarius in desiderio anime sue attraxit ventum amoris sui. ¶ Of þe wynde draweynge in for þe loue of werldelich ernynge. ³summe þere ben jogeloures 15 þat cumme seruen of non oþer gle bot⁴ make cherres & wrenchen wip mouþ mys stulleli wip þe eȝen. of þis myster þan serueþ þe ondeful vnseli in þe deuels court to bryngen on lauȝtter her ondeful lorde Biholde nou of þise hou hij faren whan þat hij heren þe good hij wrenchen away and stoppen her eren þat hij 20 ne heren it nouȝt. ac þe loue aȝein þat yuel is euere yopened redy þan he wrencheþ þe mouþ whan he turneþ þe good vn to yuel. And ȝif it is sumdel yuel makeþ it wers. þise ben forquiders her owen prophetes. þise boden toforne hou þe deuelen schullen rapelich glutton hem þorouȝ her grennyng. & hou hij 25 schullen hem seluen gremmen & maken lopy semblaunt for þe mychel anguisch in þe pyne of helle. Ac hij ben þe lesse to witen for þat biforne honde hij leten her myster to maken grym chere⁵.

PE wrappeful bifore þe fende skirmeþ wip swerd & wip knyf. 30 Hij ben his knyf werpers & plaiers wip swerdes and beren hem by þe scharp ordes vpon þe tungen. Sward & knyf oþer beþ keruande. worde þat hij werpeþ fram hem & kerueþ toward

¹ *werldelich*: the second letter, which is run together with the following *r*, the syllable being the last in the line, looks more like *o*.

² In the margin: *Jeremias*.

³ p. 411 b.

⁴ *gle bo* in *bot* on erasure.

⁵ *chere*: on the first *e* traces of erasure.

oper. And hij beden¹ hou þe deucl schullen playe wip hem wip her sharpe cloches .and crokes . & skirnen wip hem al abouten & dunchen hem as pilche cloutes vche vntoward oper . & wip helle swerdes smyten hem þorou; out þat ben þe keruande pyne
5 of helle.

Sleupe lip and slepeþ on þe deucls barme as his dere der-lyng . & þe deucl laiþ his totel toward his ere & totelep hym al þat he wil . For so it is sikerlich who so is ydel of good werkes þe deucl totelep hym ȝerne & þe ydel vnderfongeþ louelich
10 his lore . Ydel & ȝemeles þis is þe deucls barme slepe . ac hij schull on domesday arisen grymmelich & abrayen wip þe drede-ful drem of þe aungels bemen . & in helle wonderlich awaken .

SVrgite mortui qui iacetis in sepulchris . surgite & venite ad iudicium saluatoris . ¶ þe coueitouse
15 man haþ swich a bay þat he lip euere in þe askes & askes al abouten hym & bisilich stireþ hem to rokely hem to hepes & bloweþ þere ȝune & blyndeþ hym seluen . popereþ & makeþ þere-inne figures of augryme to rekenen And þis is al þe conions blis . And þe fende biholdeþ þis gamen and leiȝeþ þat he brestes .
20 Wel may vche wise man wite þat gold & siluer nys askes . & ablente vche man þat hem² ȝune blowen & bolneþ hym þorou; hem in hert pride And al þat he rokelep & gadereþ to geders & atholdeþ of any þing nys bot askes .³ more þan it nedep to hym . & it schal in helle worpen to frouden & to nedders . & be as
25 ysaye þe prophete seiþ his couerture & his whittel schullen ben of wormes

SVbter⁴ te sternetur tinea & operimentum tuum vermis . ¶ þe gloton is þe fendes maunciple he stykeþ euer in þe seler . oper in þe kychin his hert is in þe disches . his
30 þouȝth is in þe nappes . his lyf is in þe tunne . his soule is in þe croke . He comeþ bfore his lorde bismoked & bismered . A dische in his ou honde a schale in his oper . & biholdeþ his gret wombe & þe fende leiȝeþ . þus precheþ vs god þorou; ysaye .

¹ *beden*: *d* touched up or corrected.

² *hem*: *e* a correction on erasure.

³ p. 412 a.

⁴ In the margin: *aias*

S^{ERUI}¹ mei comedent & vos esurietis, Myne men schullen eten & zoure schullen hane hungore and ze schullen ben pe fendes fode werkde wip outen ende.

Q^{UANTUM}² se glorificauit & in delicijs fuit tantum date illi tormentum & luctum in apocalipsi contra vnum poculum quod miscuit miscite ei duo. ¶ Jon pe ewangelist seip ziue pe gloton pe coppe he pat wil euere drynk. Coppe in glotonye ziue hym wellande bras to drinken & zetep it in his wide prote pat he swelt inwip³ on ziue hym to billich is goddes dome in pe Apocalips. 10

P^{EECHOURS}⁴ in pe deuels Court han riȝth her owen name for in pise grete Courtes pat men clepen Lecchours pat han forlorne schame pat sechen hou hij mowen most Leccherie done

D^E continentibus dicitur. Hij sunt qui cum mulieribus non sunt coinquinati. ¶ pe lecchours in pe 15 deuels court defouleþ hem seluen foulelich. & her felawes alle styken of pat filpe & payep wel his lorde wip pat stynkyng breþ better pan he schulde wip any recles. It paieþ wel pe deuel pat hij ben strongelich pyneþ. & pat is wonder for her pyne is pe more for hem. And perfore pe deuels haten hem. & han gret 20 envie to hem. Aud pe more pyne pat pe soules han pe bettere it likeþ pe deuels. And peiȝ her pynes schal pynen hem. Hou pise lecchours stynken. In vitas patrum it telleþ pat pe Aungel schewed it vn to an holy man pat helde his nose for pe proude lecchour pat com ridand⁵ þere & nouȝth for pe roten 25 cors pat he halpe pe Ermyte to beryen. Ouer alle oper pan han pise pe stynkeandest pyne in helle pat so bapen hem in Leccherie. for pe deuel schal pyne hem wip pat stynk. Summe man oiper womman wene pat hij schull in pe first zere. whan pat hij bigynnen to serue god ben hardest ytempted: nay it nys nouȝth 30 so. noiper in pe first ne in pe secounde. & also whan hij han

¹ In the margin: aias

² In the margin: ^h apostolus with a partly cut away.

³ Between *inwip* and *on* a blank, large enough for about five letters; no traces of erasure are distinguishable.

⁴ *Lecchours*: the second *c* appears merely as a blot on the *h* and is evidently squeezed in subsequently.

⁵ *ridand*: *dad* squeezed together, the word being the last in the line.

served god fele zeres. & her temptacions ben awaye . hij ben
 adradde þat god hap forȝeten hem . & ne louep hem nouȝth . &
 hap forsaken¹ hem . Nay in þe first zere ne in þat oþer nys it
 bot bal play . æ nymep ȝeme hou it fareþ by a forbisen whan
 5 a man weddep his wyf & holdeþ hir al softelich þat þeiȝ sche
 trespas he ne takeþ no ȝeme þere of Ac fondeþ to drawe her
 loue to hym so þat sche loue hym inwardlich in hert . And whan
 he vnderstondep þat sche louep hym wel þan whan sche mysdoþe
 he schal reprouen hire & chastise hir louelich . & sett sum eyȝe
 10 to hir & chastise hire so . And sche ne louep hym neuer þe lesse
 þeiȝ þat he do hir duresse &² bynyme hir her vnpewes . And þat
 he doþe hire duresse he doþe forto turnen her loue fram hym-
 ward and turnep to þe grym toþe . And he seep þan þat sche ne
 louep hym neuer þe lesse & þat he vnderstondep for wel ne for
 15 wo þat sche nyl nouȝth chaungen her loue æ euere doþe better³
 and better . þan wott he wel þat sche louep hym faiplich . And
 þan le letep of al his reddure & turnep al þe wo to wel & to
 wynne al her lyf tyme . So doþe Jesus crist oure spouse drawep
 vs first wip loue tyl þat he se þat we loue hym wel . & forbereþ
 20 vs þat we ne be nouȝth yfondeþ to oft . Ac afterward he wip-
 drawep hym & letep vs ben yfondeþ forto loken ȝif oure loue be
 stedfast And whan he wott & seep þat it is stedfast . þan he ȝineþ
 vs pes al oure lyf⁴ As whan he lesse his folk from Pharaon out
 of Egipt londe he dude for hem al þat hij wolden & ledde þem
 25 þorouȝ þe rede see drie fote by . xij . waies . & bitwixen vehe
 waye stode þe see vp as a wal for vehe kynde of þe . xij . kyndes
 hadde a waie by hym one . And Pharaon com after and his folk
 & adreynt vchone and her vitaile & her armure com al vp to
 his folk And whan hij comen in to wildernesse he ȝaf hem
 30 hunger & þrust & many werres and on ende he ȝaf hem eise &
 rest . & wele & wynne to hem þat were pacient . & al her hert
 wille til þat hij kepten his comaundementȝ And hij þat grucche-
 den & wrabbeden aȝein he slouȝ hem . þus oure lorde drawep þe
 feble & þe meseyse & þe ȝonge out of þis werlde softlich & al

¹ *forsa ken*: p. 412 b.

² & probably by correction.

³ *better*: probably so; the first *t* hardiy distinguishable, being written together with *e*; the word is the last in the line.

⁴ *oure lyf* run together at the end of the line.

wip lyst, & sone so he seep hem harded he letch werre awaken & techen hem to fytten & wo polyen & after longe swynk he giueþ hem swete reste. 3e here J sigge in þis werlde er hij comen to heuene. And þan hem pencheþ so goode þe rest after þe swynk. þe eise after þe myseise hem pencheþ þan so good & so swete.

NOn ben in þe sautere after þe temptaciouns þe vtter & þe jinner þat temen alle þe oper foure dalen & þus to deleþ hem. fondynges liȝth & derne. fondynges liȝth & openlich. & al is vnderstonen¹ here june,

10

NOn² timebis a timore nocturno a sagitta volante in die a negocio perambulante in tenebris ab incursu. & demonio meridiano. ¶ Of fondynges liȝth & derne seiþ Job þis word.

LApides³ excauent aque & allimone paulata terra¹⁵ consumitur. ¶ Liȝth dropen þirlen þe flynt þat ofte fallen þere on. & so liȝth derne fondynges offallen a trewe hert oft Liȝth fondynges & open he seiþ also. Lucebit⁴ enim post semita. nys noȝt so mychel doute of.

VEnit⁵ malum super te & nescis ortum eius. ¶ Ysaye 20 seiþ. yuel come vpe þe & þou wost nouȝth his wexinge. stronge temptaciouns & derne is ek þat Job menen hym of.

Insidiati⁶ sunt & preualerunt & non erat qui ferret auxilium. ¶ þat is myne fon wayten me wip trecherie & gyle & tresoun & strengþen jn vpe me as þe wal were to 25 broken & þe ȝate open. þe first & þe þridde fondynges⁷ of þise foure ben almost vnder þe jinner. And þe secounde & þe tierþe ben vnder þe vtter & beþ almost bodilich & epe forto felen. þe oper two ben gostlich & þe⁸ more forto dreden. forþi many þat hij ne wenen nouȝth beren in her hert þe lyouns whelpes & 30 þe nedders kyndels þat forfreten þe soule as Salamon seiþ

¹ vnderston den. p. 413 a.

² In the margin: dauid.

³ In the margin: Job.

⁴ In the margin: Job.

⁵ In the margin: ysayas.

⁶ In the margin: Job.

⁷ fondynges added above the line.

⁸ þe added above the line.

TRaxerunt¹ me & ego non dolui. wlnerauerunt me
& ego non sentiui. ¶ Hlj drowen me & j ne made no
sorowze hij woundeden me & j ne feled it nouȝth Osee seip,

ALiēni² commederunt robur eius & ipse nesciuit.
5 ¶ ¶ pat is vnhelpe forfreete þe strengþe of his soule and he
nyst it nouȝth. And ȝnt is most drede of whan þe fende of helle
eggeþ a man to þing pat is swipe goode wip alle & his soule
help & þeiȝ it turneþ dedlich. & so he doþe als oft as he ne may
opon man wip yuel kyþe þis strengþe. Nay he seip ⁊ ne may
10 bringe hym to synne oīper hir porouȝ glotonye ne lecherie. Ac
ȝchill do as þe wresteler wrenchen hem þiderward as hij mest
drawen, & werpen hem on pat on half. & brayde hem ferlich
adoune ar hij it arst wenen. And eggeþ hem to so³ mychel ab-
stinence pat hij ben þe vnstronger in⁴ goddes seruise. & leden so
15 hard lyue & pynen so þe lykham. pat þe soule asterueþ. He bi-
holdeþ anoper pat haþ a rewful hert & a sorowful & haþ forsaken
þe werlde. pat is synne: ȝe he seip ȝchill maken hem to rewful.
& hij sen pouere men hane gret default. A seynt marie seip he
oīper sche nyl noman helpen þis man. men wolden me & ich
20 badde hem. & bringeþ hem on to gedren so pat hij leten goddes
scruiſe & wexen werldelich so mychel pat hij schullen ȝiuen⁵
hem to werldes aghȝt & þenchen þe lesse on god⁶ & maken feste
god it wott. Ac swich feste makeþ summe þe deuels hoore &
forschepeþ of her soules pat was goddes spouse þe deuels hous-
25 bonde oīper his wyf of helle. þefore vche man susteyne hem
seluen as hij mowen best serue god & ne caren nouȝth to mychel
for non oīper so pat hij gederen þe more þefore. As summe
willen saye. hadde ⁊ pat oīper hane. þan wolde ⁊ serue god wel.
& whan hij comen þerto þan seruen hij hym⁷ wers þan hij du-
30 den aforne. Ac ȝif þou see men oīper wymmen in defaultt. hane

¹ In the margin: *Salamon*.

² In the margin: *Osee*.

³ MS.: *so to* with marks of transposition.

⁴ *in* above the line, *to*, on the line, being crossed over and expuncted below.

⁵ *ȝiuen*: *e* partly effaced.

⁶ p. 413 b. The upper part of some letters in the topline cut away. Similarly p. 414 a.

⁷ Between *hym* and *wers*: *þe* crossed over and expuncted.

wille forto helpen hem . gif pou ne may & bidde fast for hem
 pat god sende hem grace to suffre her penaunce in polemode-
 nesse to goddes worschip & to note of her soules pou dooste
 þan wel better þan pou madest þe forto gadre & gyue for þe
 loue of god & þenche what Iesus crist seide to martha for she 5
 was an houswyf & gedred forto ȝiuen.

MArtha¹ martha . maria optimam partem elegit,
 ¶ Marie hap chosen þe better part & it ne schal nouȝth
 be bynomen hir . Lokeþ þat none erpelich þinges ne lette ȝou
 forto seruen god att tyme & att termes þat pou haste sett as 10
 þine hert forȝiueþ þe þat pou may best hym serue . & seehe after
 wisdom & queyntise . for þat on nys nouȝth wiþ outen þat oper .
 Swich gaderiug makeþ hem to vnderstonde flaterers & herieþ
 hem & heueþ vp her almes . & hij leten good þere of² & fallen
 in to filþe of synne þere þorouȝ . And summe seien on scorne 15
 þat swich men & wymmen gadren hoord . ne leueþ nouȝth þat
 fende³ . Dauid⁴ clepeþ hym . Demonio meridiano . þat is
 briȝth schynande deuel . & poule elepeþ hym aungel of liȝth . For
 swich ofte he makeþ hym & scheweþ hym to many & bigileþ
 hem . Ne siȝth þat ȝe sen in sweuene ne telleþ it for nouȝth for 20
 it nys nouȝth bot his gyle . bot gif it be þe better man oþer
 womman þat al her hert han ȝouen to god . & wirchen al þat hij
 done by wisdom and queyntise . Hem ne schal he neuer bigile .
 Bot loke þat non ne trost opon her holynesse . For he hap ofte
 bigiled men of holy lyf & brouȝth hem to helle for hij foloweden 25
 her owen wille . and rewled hem nouȝth by wisdom & queyntise
 as hij schulden haue done & þerfore hij ne quemeden nouȝth
 god . forþi . & hij hadden quemed hym . hij ne schulden nouȝth
 so han ben lorne . In vitis patrum it telleþ þat a man was
 in wildernesse⁵ & lyued holy lyf . & a man com to hym & wepe 30
 as mysaise⁶ vpon hym & bysouȝth hym herberewe . And þe
 good man wende he⁷ hadd ben a goode aungel & herberewed

¹ In the margin: *dominus*

² *þere of* run together, being the last words in the line.

³ *fende*: the second *e* almost effaced.

⁴ *Dauid*: *uid* almost effaced.

⁵ *wildernesse*: *wil* indistinct; *il* touched up.

⁶ *mysaise*: *y* apparently altered from *i*.

⁷ *he*: *h* by correction.

hym¹ & by his fader he wüst þat it was þe deuēl² for he³ made
 hym forto slen his. Another man þat lived holy⁴ lyf he made
 hym to giuen all his fader good for þe loue of god to pouere
 5 man & brouȝt hym in to wanhope & dyed in þat foule synne
 for he hadd so oft seide hym soþ toforne honde of many þinges
 & al to biswiken hym on ende

Herep now how ȝe schull witen ȝou wip his wrenches. to
 summe he comep on þis wise & losangeþ. & polemodelich
 10 spekep to hem & menep⁵ her nede of charite. & is more aboute
 to quenchen charite. & summe womman he is abouten to don
 hir fleiȝe help of man, þat sche falleþ in to dedlich sore. þat is
 slaȝtt. oīper in to summe oīper synne. And so he wil do man
 fleiȝe þe felauschip of womman to done hym do wers oīper bring
 15 hym in to dedlich pouȝttes þat hij ne ȝiue no ȝeme þerto. And
 summe he doþe so haty synne þat hij han ouer gret pouȝth of
 oīper men þat⁶ falleþ in synne man schulde wepe for hem & saie
 as þe holy man seide,

Ille hodie : ego cras. ¶ It was telde hym of þe fal of his
 20 broþer þat dude a dedlich synne by a womman. Weilaway
 he seide. strongelich was he tempted ar he fel. He fel to day
 ȝeh may to morne. þat is to saie als vnstrong am ich as he was
 ȝif god ne kepe me þe better

Now of many temptacions haue ich ȝspoken. nouȝth forþi.
 25 þat men schull fallen þere ȝune. Ac þat all þat men wip
 ytempted ne may ich nouȝth nempny hem. Ac⁷ of þise þat ich
 haue ynempned fewe þere ben now in þis werlde þat hij ne ben
 wip þise ytempted. For he haþ so many boistes ful of his letewarye
 þe liper leche of helle he þat forsakeþ on he bedep hym forþ⁸
 30 anoīper. þe þridde. þe fierþe. & so alway forþ forto he come to
 on þat he vnderfongeþ & þer wip he bigileþ hym. þencheþ here

¹ *hym*: *y* indistinct, partly effaced.

² *deuel*: *l* touched up.

³ *he*: *e* almost effaced.

⁴ p. 411 a.

⁵ *menep*: the third letter resembles *u*.

⁶ *þat* added above the line.

⁷ *Ac*: on *e* traces of erasure.

⁸ *forþ* added above the line.

on þe tale of þe Ampoiles þat seint Austyn telleþ he mett a
 denel and bare a gret book . att his rugge . & he hadde many
 Ampoils abouten hym . And seint Austin asked hym what he
 was and whider he scholde gon . And he seide he was a denel
 & schulde go to þe Abbey forto ȝiuen þe monkes of his drynk . 5
 What is þat book þat þou berest he seide . And he seide þe names
 of ¹ which þat he tempteþ & falleþ þorouȝ hym . And he asked
 hym ȝif he were ouȝt in his book . & he seide ich hope wel þat
 þou be . And seint Austin loked & he fonde hym þere jinne for
 he hadde forȝeten his complyn on atyme vnseide And seint 10
 Austin² badde hym go þider þat he schulde go & come aȝein by
 hym . & he dude so . & seint Austyn ȝede & seide his complyn³ .
 and þe fende com aȝein to hym . And Austyn asked hym what
 he hadde done . And he seide hij weren so stedfast in goddes
 seruise þat he ne miȝth nouȝth done to hem . And Austyn took 15
 his book & fonde þat he was oute . owe seide þe fende hastow
 þus bigiled me & went hym away as an olde schrewe .

ON oper half owe to confort vche man & womman whan hij
 ben ytempted . Ȝee witeþ wel whan a toure is ywonnen .
 men owen nouȝth þan forto ȝiuen a sauȝt p^{er}to ne to þe cite : 20
 nomore þe helle werrou^r assaileþ wiþ fondynges hem þat he haþ
 ac doþe hem þat he ne haþ nouȝth . For whi . who þat nys nouȝth
 yfounded sore . he may be adradde þat he is wonnen .

PE þridde confort is þat oure lorde hym self seiþ in þe pater
 noster & techep vs bidden & ne nos inducas in temp- 25
 tacionem, þat is lorde ne suffre nouȝth þat þe fende⁴ lede vs
 a long in to temptacioun . Lookeþ nymeþ ȝeme . he nyl nouȝth
 þat we bidden hym þat we be nouȝth ytempted for þat is oure
 purgatorie & oure clensyng fyre ac þat we ne be nouȝth a⁵ longe
 brouȝth þere jinne wiþ consent of hert & wiþ skilles ȝetyng . — 30

PE fierþe is þe sekernesse⁶ of goddes help in þe fiȝtting aȝein
 as seint poule seiþ Fidelis⁷ est deus qui noluit nos

¹ of added above the line.

² Austin; the second letter more like n; s a correction, apparently for t.

³ com plyn: p. 414 b.

⁴ fende; n partly effaced.

⁵ a apparently by correction.

⁶ sekernesse: r in fainter ink added above the line.

⁷ In the margin: paulus

temptari vltra quam possumus¹ &c. ¶ God he seip is trewe for he nyll neuer þat deuēl tempte vs ouerþat² he seep þat we mowe sufferen ac in þe temptacioun he hap sett a footemerk as þeiȝ he seide tempte hym so fer & no ferrer. 5 & so fer he ȝiueþ vs strengþe to wiþstonde. & þe fende may no ferrer prike þan þe merk Gregori seip.

DJabolus³ licet afflicciones iustorum semper appetat cum & a deo potestatem non accipiat ad temptationis articulum non conualescit. formidari igitur 10 non qui nichil nisi permissus agere valet, ¶ þe lift confort is þat þe fende ne may do noþing to⁴ vs bot by goddes leue⁵ & þat was wel ȝschewed⁶ as þe godspel seip whan þe deuēlen þat oure lorde cast out of a man. a legion. sex þousande. & ⁷sex hundrep. & ⁷sexti and sex crieden & seiden to oure lord.

15 **S**J eicis nos hinc mitte nos in porcos, ¶ Sipeu þou dryuest vs hennes lorde do vs in to þise swyne & he graunted hem. Looke hou þat hij ne miȝtten nouȝth wiþ outen his leue gon in to þe swyne. & þe⁸ swyne onon riȝth runnen in to þe cee & adreynt hem seluen. seint marie so hij stonken on þe 20 swyne þat hem was leuer to drenchen hem seluen þan to heren hem abouten. and an vnselely synful man bare hem in his breest & name neuer ȝeme of hem. Al þat he dude to Job. euer he name leue þere of toforne at oure lord þat tale þat is in þe dialogue look þat ȝe cunnen hou þe holy man seide to þe deuēls 25 nedder.

SJ licenciam accepisti ego non prohibeo, ¶ ȝif þou hast leue to styngge. styngge on fast and bede forþ his cheke. & þan hadde he no myȝth bot one forto enticen hym þerto. Nomore ne hap he on vs bot ȝif oure bileue crook and whan 30 god ȝaf hym leue of his dere frende whi is it bot for her mychel goode. þeiȝ al it greue hem sore,

¹ *possumus*: ss touched up in black ink.

² *ouerþat*: on *w*^o traces of erasure.

³ In the margin: *Gregorius*,

⁴ *to*: *o* possibly by correction.

⁵ *leue*: *ue* squeezed together: probably a correction.

⁶ *ȝschewed*: *che* on erasure.

⁷ & added above the line.

⁸ p. 415 a.

PE sext confort is whan þat oure lord þoleþ þat we ben
 ytempted he playeþ wip vs as þe moder doþe wip her ȝong
 derlyng þat fleiþeþ fram hym & leteþ hym sytt al one. And whan
 þe childe¹ ne seep hire nouȝth it clepeþ dame. dame. & lokeþ
 ȝerne abouten & wepeþ a while. & þan his moder comeþ to hym 5
 wip sprad armes & wipeþ his eizen. and kisseþ hym. & clyppeþ²
 hym. Also oure lorde leteþ vs yworþe oþer while & wip draweþ
 his grace fram vs & his confort and we ben þan al one & felen
 no suetenysse³ in noþing þat we wele do ne sauoure of hert.
 And þeiȝ in þat ilche poynt ne loueþ he vs neuer þe lesse. Ac he 10
 it doþe for mychel loue þat vnderstonde we wel þat dauid seiþ. —

NOn⁴ mederelinquas vs *quequaque*, ¶ Lorde seiþ dauid
 ne lete me nouȝth a longe. Loo whan he wolde he lete
 dauid ac nouȝth a long. sex⁵ enchesons þere⁶ beþ whi god leteþ
 vs one & wipdraweþ his grace fram vs, þat on is⁷ þat we ne 15
 proude nouȝth. for ȝif his grace were alwap wip vs we myȝth
 liȝthlich fallen þorouȝ a wellate of oure seluen, Anoper enchesoun
 is þat we may knowe oure owen feblesse & oure mychel vnstrengeþe
 Gregori seiþ

Magna⁸ perfeccio est sue imperfeccionis cognicio, 20
 ¶ þat is mychel godenysse is to knowe wel oure wayke-
 nesse and oure owen vnstrengeþe

ECce intemptatus qualis sit. ¶ þat is. vnfonded nott
 neuer where þat he is. ne in what state. for he ne knoweþ
 nouȝth⁹ hym seluen Austyn seiþ. 25

Melior¹⁰ est animus cuius est infirmitas nota
quam cui scrutatur celorum fastigia & terrarum
fundamenta. ¶ þat is better is a man to seche his owen
 feblesse. & his owen vnstrengeþe. þan forto meten hou heiȝe is

¹ *childe*: *e* effaced or possibly erased.

² *clyppeþ*: *ly* seems to be a correction for *h*.

³ *suetenysse*: the third letter uncertain; looks more like *o*.

⁴ In the margin: *dauid*.

⁵ *sex*: *se* almost erased.

⁶ *þere*: on the abbreviation-mark for *er* traces of erasure.

⁷ *is*: *s* apparently by correction.

⁸ In the margin: *gregorius*.

⁹ p. 415 b.

¹⁰ In the margin: *Augustinus*.

þe henene . & ¹ hou depe is þe erpe . for whan two beren a birden
to gider þan wot neuere þat on hou heuy it is . Ac whan þat on
it letep þan wot he þat it bereþ how heuy it wexeþ . Also whan
god bereþ wiþ vs oure temptacioun þan witen we neuere hou
5 heuy it weizeþ ne what it is . And forþi he letep vs one þat we
mowe witen what we beren for þat we schullen þe ȝerner clepen
after hym . & crien loude opou hym til þat he come to vs . Ȝif
he is longe helde it wel vp perwhiles . For who so is siker of
good helpe & ȝeldeþ þeiȝ vp þe Caste to his wiperwynnes² : swipe
10 mychel he is to blamen . It telleþ it was an holy man & he seiȝ
in þe west so many ferdes of deuelen aȝeins hem³ to fiȝten wiþ
hem . whan he⁴ he was in his temptacioun þat he les his strengþe
of his bileue . and his felawe seide vn to hym . Look hy esten &
þou schalt seen we hane more on oure half þan hij ben forto
15 helpen vs

Plures nobis *quam cum illis* . ¶ þe pridde þing is þat we
ne ben neuere alto siker . for sikernesse sterueþ ȝemeles . & by
þis strengþe jnobedience *super epistolam ad Romanos* .

20 **C**ontentum nutrit resoluta securitas . ¶ þe fierþe is
þat oure lorde hideþ hym *fram* vs þat we seehe hym þe
ȝernelicher . & clepe . & wepe after hym as þe childe doþe after
þe dame . ¶ þe fyft is⁵ þat we aȝeins his aȝeincome vnderfonde
hym þe gladlicher & make þe more ioye of his comynge . ¶ þe
sext is þat whan we hane ycauȝt hym þe ȝernelicher & þe wil-
25 licher witen hym . & saien to hym . *tenui te nec dimittam* .
I schal holde þe my lef & j . ne schal nouȝth lete þe . þise sex
enchesons schullen holden vs vp aȝeins alle fondynges wiþ con-
fortes toforne . ¶ þe seuent confort is . hou þise holy men of holy
lyf weren ytempted now to seint peter þe heiȝest

30 **E**cce⁶ sathan expetiuit vos ut eribraret *sicut tri-*
ticum . ¶ Loo seide oure lorde to seint Peter . Sathan is

¹ & added above the line.

² Originally *wiperwynnes*; between *n* and *e* a horizontal stroke, a second
n probably having been squeezed in.

³ *hem*: *e* on erasure.

⁴ After *he* three letters, of which the first is *w* and the last possibly
n or *u*, erased.

⁵ *is* added above the line.

⁶ In the margin: *domin*

jerne aboute to tille þe out of myne ychosen. Ac ich haue bisouȝth for þe þat þi bileue ne crook nouȝth along. þat is þat þou ne faile nouȝth in bileue. ¶ Poule hadde flessche prickȝng of leccherie & of pride in his soule. & he bede god deliuer him þere of.¹

Datus² est michi stimulus carnis mee. ¶ And he bad oure lorde deliuer him and he seide þat he nolde & seide. Sufficit³ tibi gracia mea nam virtus in infirmitate perficitur. ¶ þat is my grace schal kepe þe þat þou be nouȝth strong⁴ in vnstrengþe. Seint sare was tempted prittene ȝere of hire flesche Ac for þe gret anguish aros þe mykel mede nolde sche neuere bidden ones deliuer hir þere of Ac bad oure lorde ȝiue hire strengþe to wiþstonde þat gret anguissch.

DA michi domine virtutem resistendi. ¶ And atte prittene ȝeres ende com þe fende vnto hir in a bloo mannes liknes & seide to hir. Sare þou haste ouercomen me. And sche answered hastilich aȝein & seide þou lixt foule þef Ac hap *jesus* my lorde. Looke now þere he wolde haue putt hire in to pride forto haue hadde a litel wel late of her seluen. & þat was al þat *jesus crist* tauȝt⁵ his deciple whan he dude wonders for hem. þat hij ne schulden haue no gladnesse in hert þer of. bot hij schulden ben gladd þat hij weren chosen to þe blis of heuene. þis he tauȝtte and preched hem often. Ac do we as seint Sare dude in al þing þat we do oþer þat he doþe for vs ȝiue we þe strengþe & þe maistrie to swete jesu of heuene. Antoyne and alle þise oþer hou weren hij ytempted. Ac for þe gret mede þat aros in þe fondȝnge aȝein. hij it suffreden louelich. & þerþorouȝ weren hij proued trewe champions. & so of serueden coroune op Coroune as þe Goldsmyth purgeþ þe gold in þe fyre also doþe god hise ychose in þe fire of fondȝnges

PE nynþe confort is. ȝif þe fende greueþ þe þou greuest hym wel more & sorer for þre resouns⁶ þat as Origine telleþ he

¹ p. 416 a.

² *Datus*: the upper part of *DA* cut away.

³ In the margin: *nus*. with the first stroke of the *n* cut away.

⁴ *strong*: *tr* somewhat indistinct, being written over the downstroke of *P* (in *þat* in the line above).

⁵ *tauȝt*: the first stroke of *u* almost effaced.

⁶ *resouns*: the fifth letter looks like *n*.

leseþ his powere . For to vche synne he doþe al¹ his power
 forto tempten . þat oper he ecþeþ his pyne . þe þridde he for-
 fretþ his hert of sore grene þat he is ouercomen . Whan he is
 ouercomen he leseþ his strengþe & is sore aschamed and agremed
 5 þat he has so liȝthlich lorne al his trauaile and is ouercomen
 & braydeþ þe corowne of blis nouȝth on ne two . Ac doþe as oft
 as þou ouercomest hym als fele corounes þou haste . þat is als
 fele worschipes in þe blisse of heuene seint Bernard seiþ .

10 **Q**Vociens² vincis tociens coronaberis ¶ þe tale Jn
 vitis patrum . it witnesseþ þat an holy man tauȝt his
 deciple & as he tauȝtt hym he fel on slepe & his deciple stode
 bifore hym and sumtyme he pouȝth to hane waked hym . and
 sumtyme he pouȝth to haue gon to his bedd . & atte last he sette
 15 hym adoune . & his maister a wooke att mydniȝth & bad his grome
 go slepe .³ & he dude so . and his maister fel on slepe also . And
 alsone hym pouȝth þat he was brouȝth in to a faire grene place .
 & þere he seiȝ an aungel brynge a chayer . and seuene faire Corounes
 þere opon . & þan seiðe þe aungel vn to hym . þise haþ þi deciple
 20 erved while þat þou slepe . And he awoke & cleped his grome
 and asked hym what he dude whiles þat he slepe and whi þat
 he satt whan þat aros . & stode whan he leide hym . And his
 grome seiðe ȝ pouȝt to hane waked þe . and for þou slepe so swete
 ȝ ne miȝth nouȝth for rewþe . & þan ȝ pouȝth to haue gon to my
 bedde . & ȝ nolde nouȝth bot sett me doune by þe . þan asked
 25 his maister hym hou ofte he ouercom his pouȝth . & he seiðe
 seuen sipes . And þan wist his maister wel þat þo were þe seuen
 Corounes þat his deciple hadde erved while þat he slepe for þat
 he ouercom hym seluen and wiþstode þe fende . Al þus in þe
 temptacioun ariseþ oure mede Poule seiþ .

30 **N**Emo⁴ coronabitur nisi legitime certauerit . Ne
 schal none ben ycorouned⁵ bot ȝif he stronglich & trewlich
 fiȝth aȝein . his flessche . þe fende . and þe werlde . who þat fiȝtþeþ
 treulich aȝein þise þre & namelich aȝein þe flessch & wiþsigge þe

¹ *al* added above the line.

² In the margin: *ardus*

³ p. 416 l.

⁴ In the margin: *paulus*

⁵ *yecorouned*: the first *o* inserted above the line.

graunt *pere* of . ne prikk it neuer so hard . þan ben hij jesus cristes trendes and done as he dude hongen on þe roode,

CVm gustasset acetum noluit bibere. He smelled þe bitter drynk . & nolde it nouȝth drynken þeiȝ h a þrist were . þeiȝ a man oþer a womman þrest in þe lust and¹ þe fende 5 bedep hym his halyway . þenche þat þere is galle vnder . and better it is to ben ofprest þat to ben yattred . Lete lust ouer go & eft it wil þe like . While ȝeehinge lastep it is gode to rudden . ac after it smertep . weleway þat while . many ben so sore ofrest and drinkeþ hastilich & ne felen it nouȝth . so hij glutton it jn 10 ȝernelich . And after felen þe smert & gȝyuen þan to sorowe & maken reulich chere . ac þan is to late . Ac nouȝth for þan better is late þan neuere . After yuel þan is goode penaunce spewe out þat venym to þe preest ar it wilde . for ȝif it wildep it wil brede þe dep . 15

Aȝein alle temptaciouns & nameliȝ aȝein fleshlich bep vnder goddes grace holy meditaciouns . goode felawschippes . & biddinge & hardy bileue . fastyng . wakyng . Alle þise ben armes in þis fiȝth . & bodilich swynches . & also speke to sum oþer þer- 20 whiles þat þe temptacioun lastep . Lowenesse & all gode þewes ben armes in þis fiȝth . Ac who þat werpeþ away his wepen þat he schulde fiȝth wip .² hy lyst ben ywounded . Holy meditaciouns þat is þenche in goddes passioun & in oþer goode þouȝttes

Mors tua mors domini nota culpe gaudia celi: judiciij terror³ figantum mente fideli ¶ þenche 25 on þine synnes . on þe ioyes of heuene . on þe pynes of helle . on þi dep . on goddes dep on þe rode . & on þe pyne þat he suffred for þe on domesday . opon þis fals werlde . What it is . & what is his mede . & what þou owest god for his gode dede . What he haþ done for þe . how vnkynde þou haste ben aȝeins hym . Vche 30 one of þise wolde haue a longe poyntyng . Ac whan we þenchen on þe joyes of heuen god wold⁴ schewe hem to vs here in sum wise to men . & of þe pynes of helle & schewed hem to vs here as schadewe . for alle werldlich ioyes þat euer wore . & now ben .

¹ In the upper curve of *d*, partly blended with the downstroke of *p* in *þeiȝ* in the line above, hole erased in the leaf.

² p. 417 a.

³ *terror*: the last *r* apparently on erasure.

⁴ *wold*: *d* added above the line.

& eu^r schull ben vntil domesday . nys bot a schadewe to þe lest
 ioye of heuene . Ne alle þe werldelich pyne ne ben bot a scha-
 dewe to þe lest pyne of helle . We ben here in þe see of þis
 werlde & stonden on þe brynk of þis see . Be we nouȝth eschu
 5 of þe schadewe . þe hors þat stondeþ opon þe brynk & is eschu
 for þe schadewe may liȝthlich falle in to þe pytt . And so mowen
 we ȝif we ben adradde of þe wo of þis werlde þat is bot a scha-
 dewe liȝthlich fallen in to þat wo þat al þe wo of þis werld nys
 bot a schadewe to . as Job seiþ . he þat douteþ þe hore frost þe
 10 snowe schal fall opon hym þat he seiþ here by hem þat ben
 adradde of þe wo of þis werlde . þe wo of helle schal falle opon
 hem . A gret fole is he þat fleiȝeþ þe peynting on a wal for þe
 griseliċhede pereof . Al þe wel of þis werlde nys bot a schadewe
 to þe lest blis of heuene . & also al þe wo to ¹ þe lest pyne of
 15 helle . Nouȝth onely holy meditaciouns of oure lorde & ² of oure
 lefdy his moder Mary & of hise holy halewen ac done holy
 þouȝttes sum while helpen in foure manere aȝein fleshlich temp-
 taciouns . dredeful . wonderful . gladful & sorouȝful . þise a Man
 schal arere oīper while in his hert . or nede come penche what
 20 wolde done ȝif þat we seiȝen openlich deþ stonde toforn vs . &
 þe denel of helle ³ as he doþe ⁴ dernelich in þe ⁵ fondynge . &
 ȝif oure hous brent ouer vs . þise ben dredeful þouȝttes . Won-
 derful as þeiȝ þou seiȝ Jesu stonde bifore þe & asked þe what þe
 were leuest after þi saluacioun . & hadde þe chesen wiþ þi þat
 25 þou wiþstonde ⁶ þi temptacioun . And ȝif þou seiȝ witterlich all
 þat in heuene weren & in helle . Gladful as ȝif þe com hode þat
 þe best frende þat þou haste were ychosen pope þorouȝ Steuene
 of heuene . ⁷ Sorouȝful as ȝif þou herdest saye þat . þat man þat
 þou louedest most were feerlich ded . adreint oīper murdered .
 30 oīper anhoned . oīper brent . Swich þouȝttes oīper while wreken
 out fleshlich temptaciouns . Holy bedes of goode men oīper of
 wymmen þe fende douteþ swiþe mychel hem . for hiȝ bynden

¹ *to* added above the line.

² *&* added above the line.

³ *of hel* (in *helle*) on erasure (?).

⁴ After *doþe*: *ofte* expuncted.

⁵ *þe* added above the line.

⁶ *wiþstonde*: *þ* inserted above the line.

⁷ p. 417 b.

hym & brennen hym In *vitas patrum* it telleþ þat an holy man Puplinus lay in his bedes . & þe fende com þere forþ ouer hym fleizeande by Julius heste Cesar . And þis¹ mannes bedes as hij steijen vptoward² god bounden hym so þat ten dayes hij helden hym þere stille þat he ne miȝth nouȝth away. Seint Mar- 5 garete bonde Ruffyn as men reden in her lyf þat was Barabub broþer . to³ Seint Bertlemew as he lay in his bedes þe deuel seide þine bedes brennen me & bynden me

INcendunt me *oraciones tue* ¶ And who þat may wip bedes haue teres . he may haue of god al þat he wil . ȝif he 10 bidde riȝthfullich . And it owe to ben ygraunted⁴ and þefore secheþ afterwisdom þat ȝe ne bidde hym noþing bot ȝif it be wiselich ybeden . for ȝif he graunted it . he were a more fole þan anoþer man . ȝe ne seþ no wise Man þat wil graunt any þing þat me asken hym bot ȝif he se þat it may wel be done . And elles 15 he were a fole ȝif he graunted it . Ȝe! a more fole þan he þat bereþ a Babyl . þefore in ȝoure biddynge biddeþ so þat ȝe ne be nouȝth aboute to make god a fole⁵ For ȝif ȝe do it wil fallen opoþ ȝoure seluen . For he ne wil graunt noþing bot his riȝth-wisenesse & his mercy mowen acorden þere ȝune . Ac euere he 20 heldeþ more here to þe mercy þan to þe riȝthwisenesse . & þefore vche man bidde wiselich j rede & soule hele for holy wrytt seiþ

ORacio lenit lacrima cogit . ¶ þe good bede softeþ god & makeþ hym mylde to vs . as man þat haþ a sore & is anoynt . it softeþ hym . ac oure teres pricken hym . and leten 25 hym neuer haue rest til þat he haue ȝiuen vs al þat we asken ȝif it be skylful .

COnturbasti capita draconis in aquis . Whan þe deuel assaileþ ȝou . casteþ out scoldyng water opoþ hym as men done att Castels opoþ her enemyes . For þere þat water comeþ . 30 þe fende fleizeþ sikerlich . lest his heued schulde ben yscolded Castel is vche mannes body . And ȝif ȝoure castel be wel kirmelde . & wel warnyst wiþinne þat is wip good werkes . & depe dicheþ al aboute þe wall . þat is polemodenesse . þan is ȝoure Castel

¹ *þis*: at the end of the word faint traces of an erased *e* visible.

² *vptoward*: to inserted above the line.

³ to added above the line.

⁴ *ygraunted*: *e* touched up.

⁵ a *fole* run together.

careles . þe fende may longe assaile þou & lese all his assantes
 as men seþ often . a litel¹ rayn felleþ a gret wynde . so² done
 bedes and teres wiþ al fellen þe deuels blastes and þan comeþ
 þe sunne and schineþ after and makeþ al fair & drye . And
 5 so doþe þe soþ sunne Jesus crist ȝueþ liȝth & suetnesse to þe
 soule

Oracio³ humilitatis penetrat nubes &c. ¶ þe bone of
 þe symple man & womman þat is lowe of hert perceþ heuen,

10 **M**agna⁴ virtus pure oracionis que ad dominum
 intrat & mandata peragit vbi caro peruenire⁵
 nequit. ¶ Michel is þe miȝth of þe schire bone þat fleiȝeþ vp
 tofore god and doþe þat erande so wel þere þat þe fleſche may
 nouȝth comen . þat almiȝtȝy god haþ writen al þat he seiþ in þe
 booke of lyf as seint Bernarde witnesseþ and sendeþ adoun his
 15 aungel to done al þat he wil .

Resistite⁶ diabolo & fugiet a vobis. ¶ Stondeþ aȝein
 þe deuē and he fleiȝeþ fram þou . stondeþ hou . Resistite⁷
 in fide . ¶ Stondeþ aȝein strongelich in þe bileue . beþ hardy
 of goddes help & pencheþ hou leþi he is þat no strengþe ne haþ
 20 bot of hym seluen . He ne may do no more bot putte forþ his
 aped ware & preten⁸ vs to biggen þerof . Leiȝeþ hym þan to scorne
 stondeþ aȝein stiflich in þe bileue and he holdeþ hym as schent

Sancti⁹ per fidem vicerunt regna . ¶ þise holy hale-
 wen¹⁰ ouercomen þorouȝ bilene þat hiȝ hadden Alle his wiles
 25 of synne . for he ne comeþ nouȝth bot þorouȝ synne

WE holdeþ hym¹¹ mychel of pride whan he biholdeþ to
 grete god hou litel he made hym in a pouere maidens

¹ *litel*: over *t* the upper part of an unfinished letter (*l*).

² p. 418 a.

³ In the margin: *sala*
mon with *s* and *m* partly cut away; an erasure,
 extending about an inch along the edge of the page. On **O** traces of erasure.

⁴ In the margin: *ugustinus*

⁵ *peruenire*: the fourth letter looks more like *n*.

⁶ In the margin: *acobus* with erasure below.

⁷ In the margin: *etrus*

⁸ *preten*: *pret* on erasure.

⁹ In the margin: *Paulus* with *P* partly cut away.

¹⁰ Between *halewen* and *ouercomen*: *al* expuncted and crossed over.

¹¹ *hym*: *hy* partly effaced.

wombe . & nouȝth for his goode ac for oure good dede & seide
 and poled pyne & wo for vs . þe chynche ne kept þat non ne
 hadde of his good bot al hym seluen wolde it haue . so ne dude
 oure lorde nouȝth . For ȝutt whan he hadd parted wip vs here of
 his good After he liȝth adoun in to helle to þe free¹ prisoun 5
 and delte hem þere of his good . We fynde in holy mennes lyues
 þat an ancre had almost lorne þe eiȝe of hir bileue for a quayer
 þat on of hire susters wolde haue borowed at hir and sche nolde
 nouȝth lene it hir, And þefore beþ war ȝe þat wil ben gostlich
 men & wymmen ȝe þat desiren forto ben goddes childer beþ war 10
 þat ne holde no gostlich þing fro noman þat may do anoper
 man good als wel as ȝou þat ȝe ne be redy at helpe hym wip
 al at his nede wytt oīper any oper þing for Salamon seiþ þou ne
 schalt nouȝth sellen þi wytt for god it ȝiueþ þe . & lenep forto
 parten wip oper . ȝif þou can more þan anoper² ne ȝutt of bodilich 15
 þing þat þou haste more þan þe nede bihouep . þou art adetted
 þerto . For god haþ made þe his reue and his spenser for þou
 scholdest dispenden it to his worschipp and to note of þi soule .
 for þou ne haste nouȝth here a ferþing worþ of good þattow ne
 schalt ȝelde rekenyng þere of straitlicher þan any reue schal hou 20
 it is dispended And of þine fyue wyttes hou þou haste dispended
 hem in ydelnesse oīper in goddes worschipp and to þine owen
 note . do þan as þe reue doþe . Ȝelde owen of owen j rede as
 god biddeþ in þe gospel make ȝou frendes wip mammona . þat is
 riches ȝiue it as it comeþ & holdeþ nomore þan nedep . 25

WHo may þan oīper dar holde wrappe in his hert . þat bi-
 holdeþ hou þe gret god com adoun in to erþe to make
 pefold sauȝtnesse . bitwene god & man . bitwene man & aungel .
 and bitwene man & man . And after his arisyng fram dep to lyue
 whan he com to his deciples þis was his gretynge Pax vobis . 30
 þat is pes & sauȝtnisse bitwene ȝou . And nymep ȝeme whan þat
 lef frendes departen vche fram oper . þat last word þat hij seyen .
 þat men best athold . And oure lorde left his lene frende here in
 erþe in vncoupe þede . and þe last word þat he seide vn to hem
 whan he went fram hem he seide þis worde vn to hem . Pa- 35
 cem relinquo vobis . pacem meam do vobis . / ¶ þat
 is . sauȝtnisse j . do amonges ȝou . and my pes j lene wip ȝou .

¹ free: the third letter looks like a badly made o.

² p. 418 b.

IN¹ hoc cognoscetis si discipuli mei sitis si dilectionem adinuicem habueritis. ¶ By þat ȝe schull knowe ȝif ȝe ben my deciples . ȝif þat ȝe loue to gider . þis was his druery² & his merk þat he sett opon hem . for Iesus crist is
 5 al pes . & liȝth . & loue þere is his wonyng stede .

IN pace factus est locus eius . ibi confregit potencias arcum gladium scutum & bellum . ¶ Pes & sauȝtnes is godes³ stede . and where so þis pes is . it bryngeþ to nouȝth alle þe deuels wiles & his wrenches . and al his strengþe ! it brekeþ
 10 his bowe þat ben his⁴ derne fondynges . & his swerde . þat ben temptacions keruyng & neȝe of kynne . Ne wot ȝe nouȝ wel þere men fytteþ in stronge⁵ ferdes als longe as hij holden hem to giders hij ne mowen nouȝth ben ouercomen . Also it fareþ gostlich for al þe deuels entent & his bisinesse is abouten torto de-
 15 parten memmes hertes & wymmens & cast wrappe þere sauȝtnesse schulde be amonges goddes childer . For he ne hap none enue bot to hem . & sone after his wrappe amonges hem . he doþ⁶ hym bitwene onon riȝth and sleþ⁷ on vche half adoune riȝth . Forþi att dumble beste lerneþ wisdom for hij han þis worschipþ
 20 whan hij schullen ben assailed of Iyoun oīper of bere . hij gaderen hem to gyder & maken schelde of hem seluen . & perwhiles hij ben all syker . And ȝif any be so vnsely þat he wende out he is yschent onon riȝth . also ȝif men gon in a slider waye & vche holde opers honde hij mowen gon þe sikerlicher .

25 **C**um⁸ nos vobis per oracionem opem coniungimus per lubricum quas adinuicem manus tenemus vt tanta quisque amplius roboretur quanto alteri vnitur . ¶ Also in stronge wyndes & swift wateres þat men moten euer waden . ȝif many holden to geders her honden and on falle
 30 he is sone holpen vp . & ȝif he be one he geþ sone away .

¹ In the margin: *dominus*!

² *druery*: *e* added above the line.

³ *godes*: *d* fainter, added above the line: *o* and *e* run together; on *e* and *s* traces of erasure.

⁴ *his*: in fainter ink added above the line.

⁵ *stronge*: *og* run together.

⁶ p. 419 a. *doþe*: *do* partly effaced.

⁷ *sleþ*: the first *l* somewhat faintly added above the line.

⁸ In the margin: *Gregorius*.

VE¹ soly quia cum ceciderit non habet subleuantem. ¶ Wo is hym he seip þat falleþ & is al one for he ne hap who hym arereþ. Ac he nys nouȝth one þat hap god to fere. Aforbisen takeþ. Grut cleueþ to geder. take dust & rowe it. it altobloweþ. An hondeful of ȝerdes while hij ben to giders hij 5 nyllen nouȝth breken. A tree þat wil falle men vndersetten it wiþ anoper. & ȝif Men twynnen hem hij fallen. Ac many men and wymmen þat schulden ben in loue to geders in compaignye hij ben sampsones foxes þat weren tyed to geders by þe tailles & in vehe tayl a blasme brennande whan þe Philistiens & he 10 weren wroþe. He tooke alle þe foxes þat he miȝt and knytt hem to geder by þe tailles & bonde a blasme of fyre in vehe tayl & drof hem þorouȝ² her feldes and so brent vp alle her cornes³. & her vynes. nymen goode ȝeme what þis be to siggen. Men tuwen oft þe nebbe to þing þat Men louen. & awayward fro þing 15 þat men haten. Tayl bitokneþ ende. who so wil þan be tyed to gider as his foxes were for non wolde þiderward þat oper wolde bot al froward. & ysett þan fire in þe ende þat is wrappe. þat is þe fyre of helle. Al þis is ywriten here for þat velon schulde loue to geder as goddes deciples duden. & namelich þere it owe 20 to ben. þat is in wedlok. & in ordre & in religioun. For þere is þe denel most aboute to sundren it. & þere schulde man & woman fastest cleuen to gedres in god and biseke hym þat he helde hem to gedre & þan hij mowen ben syker þat he schal helpen hem ȝif hij wil bidden hym of helpe þere of & elles nouȝth. & 25 heþ nouȝth as Sampsones foxes. non ne wolde as oper wolde. & ȝif ȝe holde ȝou to gedres as holy wrytt seip.

Multitudinis credencium erat cor vnum & anima vna.⁴ ¶ þat is mychel stedfast bileue schal be in on hert & in o soule. For þerwhiles þat men holden to giders ne may 30 þe fende noþing done & þat he wott ful wel. And þerfore whan any frende schal sende vn to oper. Loke þat þe sondes man be wel syker and recorde it often er⁵ he go. for a litel clout may make a foule spott. And ȝif any frende blame oper for her mys

¹ In the margin: *Salamon*

² *þorouȝ*: the first *o* nearly effaced.

³ *cornes*: *n* partly effaced.

⁴ p. 419 b.

⁵ *er*: over *e* a curved stroke resembling a contraction-mark.

berynge. oíper for lackes þat hij han warneþ hem for hij ne seen
it noȝth hem seluen. þonkeþ hem ȝerne wiþ þis psalme,

Corripiet¹ me *iustus in misericordia* & increpabit
me *oleum autem peccatoris non inpugnet caput*
5 meum. ¶ He þat blameþ me forto amende me hym ich owe to
louen & cunne hym þonke more þan þe synner þat seiþ me softe
wordes after my wille,

Meliora sunt vulnera corripientis quam oscula
blandientis. ¶ Bettere ben þe blameande wordes þat
10 ben seide forto amenden me: þan cusse þat is fykel. þat is to
saie þan he þat foloweþ al my wille. And þerfore seiþ Salamon.
chastise þe wise man & he wil loue þe afterward þe bettere ne
be non so bolde ne so fole hardy forto resceyue goddes flesche
& his blode in wrappe ne ȝutt in non oþer synne. ne loke toward
15 hym þat com adoun to make þre fold sauȝtnesse.

Beatí pacífici *quoniam filij dei vocabuntur*.
¶ Blissed ben þe peisible of hert for hij schullen ben cleped
goddes sones. And who þat may do þis poynt. he þat nap nouȝth
agylt drawe þe gylt toward hym forto make hym þat hap agilt
20 come to amendement & to loue þere he nolde nouȝth toforne. &
so be aknowen his owen gylt. þat is an heiȝe staire to god ward
& mychel mede lip þerfore. And for þe gret mede þat falleþ þer-
fore. a man oíper a womman owe to strengþe hem þe more þerto
forto done it

25 who² so be slow & slumbry þat seep hou besy oure swete lorde
was jesus crist here on erþe for oure note

Exultauit vt gigas ad currendam viam pertran-
siuit bene faciendo. ¶ And after al þe oþer swynk þat
he swank in þe last endyng of his lyf. oþer men han rest whan
30 hij ben laten blode and holden³ hem pryncelich in chambre &
comen bot litel in þe liȝth. And he was laten bloode opon þe
mount of Caluarie. þider he went on heiȝ⁴ whan he wolde be
leten blode. & ȝutt in þe hattest of þe day. forto schewe to vs

¹ In the margin: *dauid* with some letters, probably *dau*, erased below.

² At the beginning of the line space seems to have been left for inserting an initial.

³ *holden*: *hol* squeezed together at the end of the line.

⁴ MS.: *heiȝe* with *e* expuncted.

hou hot his loue was to vs & hou brennande . & pere he was
 laten bloode on fyue stedes brode woundes & depe wip outen
 alle þe rewful garses . here was a gret swynk . And aȝein sluggers
 & slepers is his erlich arisinge fram ded to lyne¹ . and also whan
 he went wip hise deciples . he ros vp erlich & went fram hem .² 5
 & made his prayers to his fader for vs . wel auȝtte we þan forto
 trauaile for oure seluen . and arisen erlich forto seruen hym for
 it is al oure owen profit.

Aȝein coueitise is his mychel pouerte on erþe here þat wex
 opon oure lorde euere lengere more and more . For þo he 10
 was borne so michel place ne hadde he nouȝth þat his litel swete
 body miȝth lye opon . so narowe was þe stede pere he was borne,
 þat vnnep̃e ioseph & his moder seten pere opon and laiden hym
 in a cracche wip clontes þe godspel telleþ .

Pannis³ eum inuoluit, ¶ þus he was cloped þat clopeþ 15
 þe sunne⁴ . pere after pouerlich fedde wip þe mylk of a
 maiden⁴ and ȝutte wite ȝee þat maidens han lesse⁴ milk þan oper
 wymmen han . and after in litel stede leide in a credel . & ȝutt
 sipen he meneþ hym þat he ne hadde⁵ nouȝt so mychel where
 opon he miȝth leggen his hede. 20

Filius⁶ hominis non habebat vbi caput suum recli-
 net. ¶ þus pouer he was of an . & of cloþing . And of mete
 nedeful þat opon palme sonenday al day he stode & preched in
 ierusalem in þe temple . And at euen wha he hadde done he
 stode and loked longelich aboute hym And non ne wolde bidde 25
 hym to mete ne to herberewe . and þeiȝ hij hadden wolde hij ne
 durst nouȝth for þe clerkes and þe maisters of þe lawȝe . And þan
 he ȝede to Bethanye⁷ & his deciples wip hym vn to marthaes
 hous and his deciples breken þe eres as hij ȝeden by þe waye
 for hungere And⁸ ȝutt hij weren chalanged of þe Clerkes þat hij 30

¹ On *lyne* traces of correction.

² p. 420 a.

³ In the margin: *nus*

⁴ *sunne* on an erasure extending down across of a *mai* (in *maiden*)
 and *han les* (in *lesse*), which stand below in the two following lines.

⁵ *hadde*: *a* added above the line.

⁶ In the margin: *nus* with *n* half cut away.

⁷ *Bethange*: *n* touched up.

⁸ *And*: *An* almost effaced.

hadden broken þe lawze for þat hij gedreden her mete opou þe
 sabate day . And ȝutt alpermeste pouerte com after þan whan he
 henge naked opou þe rode and mened hym of pryst & he þat
 al made of nouȝth ne hadde bot a fote of erpe to¹ dyen opou
 5 as by mannes wene . & þat was more to his pyne . whan þe kyng
 þat al þis werlde may welde & heuene & belle att his wille
 nadde nomore goode in þis werlde vn bileued is he þat mychel
 wisscheþ of werldelich wele .

10 **A** ȝein glotonye is his pouer pitaunce ou þe roode . Tuo manere
 men han nede to eten wel & drynken . Swynkeande men .
 & bloode leten men . Look þat day þat he was sore trauailed &
 leten blode . Look what men ȝaf hym to drynk oiper to mete .
 Men ȝaf hym bot a litel galle in a spounge . Look þan who wil
 grucchen ȝif he þenche wel þere opou of vnsauoure metes &
 15 drynkes .

A ȝein leccherie is his beryng ou erpe of a cleue mayden .
 & al was cleue þat he ledde wip hym . And his hard betyng
 atte pyler þat so he was beten & forwounded . þat fram his hede²
 to his fote nas nouȝth als mychel skyn hole opou hym as men
 20 seien . þat men miȝth sett ou a nedel poynt þat it nas to broken .
 and summe of þise holy men seien þat he hadde a Legion of
 woundes . sex þousand . & sex hundreþ . & sexti and sex . Who
 þan þat is tempted of leccherie . sett þis wel att his hert and it
 wil drawe out þe likyng of leccherie . Aȝein all dedlich symes
 25 þat werreþ vs seint Peter seiþ .

CHristo³ in carne⁴ & vos eadem cogitacione ar-
 memini . ¶ Armeþ ȝou seiþ seint peter wip þouȝt of
 jesu crist þat in oure flesch was so ypynd

30 **R**ecogitate qualem apud semetipsum sustinuit
 contradiccionem vt non fatiget . ¶ þeuchep whan
 ȝe gon & fiȝten aȝein þe deuel . hou oure lorde wipseið⁵ his
 wille of his flesche .

¹ *to* added above the line.

² p. 420 b.

³ In the margin: *Petrus*.

⁴ *carne*: *ne* on erasure.

⁵ *wipseiðe*: *þ* added above the line.

Non¹ dum enim vsque ad sanguinem² restitistis ¶ But ne han 3e nouȝth wipstonden tyl schedyng of ȝoure blode . as he dude for vs . wil we clepe hym to help he is euer redy . biforne vs atte Messe and scheweþ hym as þeiȝ he seide . Loo me here in present . Telle to me what þou wilt . jehiþl ȝine 5 þe strengþe to wipstonde . þe fende and alle his wiles . & in what stede þat we clepe to hym he is euer redy .

Metati sumus castra iuxta lapidem adiutoriꝝ petro philistim venerunt . ¶ Lorde seie j ȝine my strengþe to þe . þou þat art ston of help . toure of treuþe . castel of strengþe . 10 þere þe fende ne may nouȝth do wip h santes . þis is taken out of Regum . þere þe folk of jsrael loged hem . by þe ston of help . And þe Philistiens comen þat ben vnwiȝttes . afeþ on ebru . is new wodeschip . and it telleþ þat jsrael went sone þe rygge . & foure þousande in þe fiȝth weren sarrelich ynomen and þat was 15 for hij were flechhande . And þefore in ȝoure anguisch stondeþ stillich aȝein wip gode josephath þat sent sondes many to þe kyng of heuenen after socoures .

In nobis quidem non est tanta fortitudo vt possimus huic multitudini resistere que³ irruiť super 20 nos set cum ignoramus quid agere debeamus . hoc solum habemus residui . vt oculos nostros dirigamus⁴ ad te . seq⁶ hec dicit dominus nobis nolite timere & ne paueatis hanc multitudinem . non enim vestra punga set dei tantum modo confidenter state & 25 videbitis auxilium domini super vos credite in domino deo vestro & securi eritis . / ¶ Jn vs nys nouȝth derworþe lorde þat we mowe wipstonde þe deuels ferde ac whan we be so bistad þis one we mowe done heuen vp oure eiȝen 5 toward þe mylsful lorde . þou sende vs socoures . ȝif he ne hereþ 30 vs nouȝth crie we Ludder . & þrete⁶ þat we wil ȝelde vp þe castel bot ȝif heiȝe þe swiper wip his helpe . Ac hou ansuered he þan þe goode josephath : nolite timere . ne be ȝe nouȝt aferde .

¹ In the margin: paulus.

² sanguinem; the second n by correction.

³ que; e seems to be a correction for i.

⁴ dirigamus; the first i added above the line.

⁵ Between eiȝen and toward; to struck over and expuncted.

⁶ p. 421 a.

ne drede ȝe ȝou nouȝth . þe fiȝth is myne & nouȝth ȝoures . stondeþ
sikerlich *with* stedfast bileue and ȝe ben alle syker . for þe fende
ne may noþing done to vs als long as we stonde . þis is þe fendes
woord þorouȝ ysaye.,

5 **I**ncruare¹ vt transeamus, ¶ Stoupe he seiþ & lete me
ride . ȝ nyl nouȝth ride longe . þou may schouue me adoune
he seiþ wiþ schrift . þus wil þe fende seiȝ ne leueþ hym nouȝth
he is a liȝer seiþ seint Bernard

10 **N**ou² wlt transire set residere . ¶ Nille he nouȝt
wenden ouer ac he wil sytte wel fast þere was a womman
pat leued hym so . and bowed adoune & lete hym lepe vp &
þouȝth to haue schriuen hir on þe morne . & sche dude it eft &
sche fel in full wone . & he rode oþon hire twenty wynter . And
ne hadde ben a miracle pat sche seiȝ he schulde haue riden hire
15 so pat he schulde haue torpled adoune wiþ hire in³ to helle pytt
And þerfore holde we vs vp stedfastlich in þe bileue for it bringeþ
to nouȝth alle þe deuels wiles . Haue stedfast bileue as holy
chirche bileueþ and lete away alle wicche craftes alle tiliynges .
alle sweuens . & alle fals siȝttes pat holy men dreden . For þe
20 fende hap many bigiled þere þorouȝ . for þere nys non pat in his
sotile temptacions may atstonde bot one in þe bileue . And þer-
fore we most fast biseche god pat he strengþe oure bileue as his
apostles beden hym . for ȝif þe fende may vnderstonde pat oure
bileue faileþ þan wexeþ his miȝth . We rede in Regum pat ȝsbosett
25 made a womman his ȝateward pat wyndeweþ whete . and sche fel
on slepe & ȝsboset was wiþ inne . And þan com recasbesones &
wen ȝn & slouȝ ȝsboset . ȝsboset on ebru is þe bymased man to
saie on english pat a myddes his wiperwynnes leide hym to
slepen . womman ȝateward is his wittskil pat schulde departen þe
30 whete fram þe chaf . þe whete is his goode werkes . chaf is ydel
þouȝttes⁴ & speches . þis skil pat schulde be strong as man⁵ and
whan he vnstrengþed þan he is womman⁵ pat is þe bileue faileþ .
þis ȝateward þan slepeþ sone whan he gynneþ consenten to

¹ In the margin: ysayas.

² In the margin: Bernardus

³ in added above the line.

⁴ þouȝttes: the first *t* not clear.

⁵ Over *a* in *man*, *o* and *n* in *womman* small holes, owing to an erasure on the other side of the leaf.

synne þan þe lust gop jnword and þe delit wexep . þan recabesones
þat ben þe deuels barnes of helle gon jn & slen¹ dounriȝth þat
vnseli bymased soule gregori seiþ .

Igniue² ferie est vitam carnis dileccionis per-
forare. ¶ þe fende þorouȝ stikeþ þe cher whan þe delit 5
smitē to þe hert and þat is þorouȝ ȝemelesschipp . gregori seiþ .

Antiquus³ hostis mox vt mentem occisam inuenit
ad eam in quibusdam occasionibus loqnturus
venit . & quedam ei de gestis preteritis ad memoriam
reducit . audita quadam verba indecenter resonat . 10
putraui . & deteriorate sunt citatrices mee . cicatrix
ergo quippe figura . figura est wlneris . Cicatrix ergo
ad putritudinem redit quando peccati wlus quod
per penitenciam sanatum est ad dileccionem sui
animum concutit . ¶ þat is whan þe olde vnskil listneþ toward 15
oure pouȝttes and hereþ hem speken of fleshlich pinges . &
spekeþ þus þe olde swike toward þe hert of wordes þat he hap
byforne oiper siȝttes þat he hap seen bifore oiper of her owen
synnes þat it sumtyme wrouȝt al þis he putteþ forþ to þe doted
soule so þat þe synnes þat bifore weren bett ben opened and 20
ȝmade newe . þat he may wepe & sorouȝe ȝnouȝ & seiē wiþ þis
psaline

Putruerunt⁴ & corrupte sunt cicatrices mee . Wei-
laway myne woundes þat weren faire heled ben gedred
newe þorouȝ synne . & ȝynneþ to roten . þat is whan þe elde 25
synnes comen in mynde . & þat is þorouȝ sloupe þat he falleþ in
ydel pouȝttes .

Isoset inopinata mortem nequaquam subcumberet
nisi ad ingressum mentis mulierem custodiam de-
putasset . ¶ And al þis vnhap comeþ þorouȝ þe ȝateward slepe 30
þat is wommanlich &⁵ schulde be manlich . & þat is for default
of bileue þat ouercasteþ boþe man & womman . & namelich aȝein
þe fondynges þat isosett died ȝnne . þat is ȝemeleshede . Look

¹ p. 121 b.

² In the margin: **G** with *G* partly cut away.
g

³ In the margin: **g**.

⁴ In the margin: **dau**

⁵ Between & and *schulde* traces of erasure.

hou oure enemy is wayk & lepi. nys h nouȝt an vnhardy champion
 pat smiteþ toward þe fote of his¹ enemy. For flesehe lust is
 cleped foote wounde. For as oure fete beren vs whider þat we
 wil gon. so done oure flesche lustes. Ac ne drede we vs nouȝth
 5 ful sore² bot ȝif þat þe delit smyte toward þe he hert and gynne
 to wexen more & more. Ac þan drynk of þe atter. þat is þenche
 on þe passioun of Jesu crist. & do penaunce & dryue out þat
 attri swellyng fram þe hert. þat is. þenche on attri pyne þat
 Jesus drank opon þe rode for oure synnes. pride. onde. wrappe.
 10 hert sore for werdelich þinges. dreery for loue longyng wisschyng
 of Catel. þise ben hert wounden.³ þise ȝiuen deþes dynt onou
 whan þe foote smyt hiderward þan it is to dreden. þat is þe lust
 oþer þe loue.

REmedie aȝein pride is lowenesse. & onde salue is felauȝ-
 15 schipp. wrappe salue is loue⁴. & suffre þat man misdo þe.
 Aȝein slouþe is redyng. spekyng of god & of gostlich werkes.
 aȝein coueitise is free of hert. aȝein glotonye fastyng. aȝein
 lecherie fleiȝe out of þe feble compaignye þere it may be doue.
 & bidde fast to god niȝth & day þat he sende þe grace to wiþ-
 20 stonden it.

WHo so wil be lowe aȝein pride þenche hou mychel hym
 faileþ of holynesse & of gostlich þewes. ȝutt þenche what
 þou hast of þi seluen þou art of two dele of body & of soule.
 & in oþer ben two þinges þat mowen michel meken þe ȝif þou
 25 ȝiuest good kepe vn to hem. in þi body is filþe & vnstrengþe.
 Look in þe fairest stede of al þi body þat is þi neb. what cometh
 out þere of bereþ it wyn beryen oþer smel of Aromance. þe
 breren beren rosen. þi flessche⁵ what bereþ it. out of þi nose
 ne cometh nouȝth bot slyme. ne artow nouȝth bot wormes mete.
 30 **S**perua fluidum. vas stercorum. esca vermium.
 ¶ Now a fleiȝe may dere þe & make þe to blenche wel owe
 þou to be proude. Biholde to þise holy men bou hij fasteden.
 & woken. & in which traual þat hij weren. & so may þou knowe
 þine owen vnstrengþe. Ac þat awilþeþ vs þat we be cloumben

¹ his: *i* added above the line.

² ful sore run closely together.

³ p. 122 a.

⁴ loue added above the line.

⁵ flessche: *l* blotted; over *e* the upper part of an unfinished letter.

heize & perfore biholde downward & pou schalt see what pou art seip seint austin,

I*ncencium est eleccionis respectus inferioris sit cautela que humilitatis consideracio superioris.* ¶ pat is biholde vn to pise holy men pat ben of heize lyf & 5 pou may loke þan hou lowe pou standes forbi hij¹ done. Faste a senen niȝth brede & water. wake pre niȝth. what wil it vnstrengþe þi body þan may pou wel see pat in þi flesche is filþe and vnstrengþe. And in þi soule ben oper two þinges. forȝeting & vncunnyng. & liȝth forto casten in to synne. And perfore bi- 10 holde to þine synnes. drede þi feble kynde and seie wiþ þe holy man pat men telde hym þe fal of his felawe,

I*lle hodie ego cras.* ¶ Als vnstrong am ich as he was. he fel to day & j may to morowen & biwepen his vnhappye. & dreden pat so niȝth bitiden hym ȝif god ne helde hym vp 15 wiþ his grace Bernard seip.

S*uperbia est appetitus proprie excellencie humilitatis contemptus eiusdem.* ¶ Also as pride is willyng of worschipp & heizenesse. riȝth so is lowenesse willing of lowenesse & to be litel holden. & as pride is rote & hede of alle 20 vices: so is² lowenisse rote & heued of alle vertues.

Q*ui³ sine humilitate virtutes congregat est quasi qui in vento puluerem portat,* ¶ pat is who pat bereþ vertues in hym wiþouten lowenesse it fareþ by hym as 25 who bare dust in þe wynde. for þis lowenesse no gnare ne may ne may it atholde pat is non of þe deuels wiles ne may hym deren. Seint antoyne it witnesseth pat god schewed al þe werlde vnto. & þan he seiȝ it sett al ful of deuels gnares. & þan he seide vn to oure lorde. A lorde he seide hou niȝth euere any passen all pise and witen hym fram hem. & oure lord seide to 30 hym. þe þolemode man. For þe lowe man of hert is so litel pat no gnare may atholde hym. & þerto eke he is so strong pat al gostlich strengþe cometh þerof cassiodre seip.

O*mnis⁴ fortitudo ex humilitate &c,* ¶ Al gostlich strengþe cometh of lowenisse.

35

¹ hij on erasure.

² p. 422 b.

³ In the margin: *gregorius*,

⁴ In the margin: *cassiodorus*

VBi¹ humilitas . ibi sapiencia, ¶ pere lowenesse is²
 pere is wisdom . & pere þat is wisdom pere is þe faders
 strengþe . Hou doþe þe wresteler he nymeth ȝeme what turne þat
 his felawe can nouȝth . & þerwip he casteth hy . Also oure lorde
 5 seiȝe hou þe fende cast alle to helle þorouȝ þe pride þat was in
 adam . And þan seiȝe oure lorde I schal werpen hym wip a turne
 þat he neuer ne knew ne neuer schal . And oure lorde streiȝtte
 hym so lowe by þe erþe þat þe fende ne knew hym nouȝth &
 þat is cleped þe fallande turne . & þerwip he bigiled hym and
 10 cast hym & ouercome hym . & alle his wiles er he wist . And
 ȝutt vehe day he is bigiled wip þat ilch turne of þe þolemode
 man & womman

OMne sublime vident oculi eius . ¶ Holy men þat
 holden hem lowe & litel of hem seluen & ȝiuen hem nouȝth
 15 vnto þe werlde . þe wilde bore ne may nouȝth come vnto hem .
 Hij ben careles of his tosshes . & þerfore vehe man bihelde his
 blak . & nouȝth his white . þe white wil bygile þe eiȝe oure
 lord seiþ.

DIscite a me quia mitis sum & humilis corde,
 20 ¶ Lerneþ of me to be mylde . for ich am meke & mylde .
 For in þise men þat ben mylde he ne heldeþ nouȝth drope
 meel of his grace ac foloweand he heldeþ in hem his grace.

QVi³ emittis fontes in conuallibus &c ¶ þou makest
 welle lorde in þe valeie . & hert bolnen & henen as hil .
 25 take me a bledder and⁴ blowe it and it wil fleten pricke þer
 inne wip a nedel & it goþ⁴ al out & sinkeþ . And so it fareþ by
 pryde . als longe as a man leteþ wel of hym seluen þan he is
 blowen as bledder Ac lete hym loke witterlich what he is & his
 tayl⁵ wil falle

PRide salue is þis . Felawschipes & loue oper mennes goode &
 30 it is þine owen . & wille hem goode pere myȝth faileþ . For
 so mychel strengþe hap loue þat it makeþ opers good his gode .

¹ In the margin: *Salamon*.

² *lowenesse* is run together at the end of the line.

³ In the margin: *dauid*.

⁴ From *and*, the last word in a line, a large erasure, extending over the whole of the following line down to *goþ*, which stands in the middle of the next. Comp. p. 130, n. 4.

⁵ p. 423 a.

Loue opere memnes gode¹ & it turnep to þe . Lord what many ben in þis werlde as ich vnderstonde wolde wel loue þat þing here on erþe þat al þing were his þat it touched

ALia bona si diligis tua facis . ȝif þou hast onde of opers goode þou attres þe wip halyway . & woundes þe wip 5 salue . ȝi salue it is ȝif þou it loues . & ȝi strengþe aȝein þe fende . ȝif þou loue witterlich nomore schal fleschlich fondynges dere þe þan gostlich . Looke þat we wil þat vche man & womman þat louep vs . loned hem . Helpe oper forto haue default þerof ȝi seluen . Au Auere was almost dampned for þat sche nolde nouȝth 10 lenen a quayer fram fer to loken on,

Wrappe salue is polemodenesse þat men owen to han aȝein yuel . þre staires þer bien þat longen to wrappe . ȝif þou be polemode aȝein wrappe an heiȝe staire it is ȝif þou pole pole- modelich harme þat men done þe . wel² heiȝer it is . & more mede 15 lip þerfore ȝif þou ne haue nouȝth agylt . And alder heiȝest ȝif þou it pole for ȝi good dede . Ac many wil saye ȝi made neuere fors and ich hadde agylt . Ac for ȝi ne haue³ nouȝth deserued it . it dope me þe more harme . þou þat so seist ' chese on of þise two . wheþer þat þe is leuere to be judas felawe . oiper ȝesus cri- 20 stis⁴ felawe judas was honged for his gylt . & ȝesus crist giltles . He þat mysseip þe oiper misdope þe he is ȝi file . for þe file fileþ away al þe rust of þe soule . For al þis word is goddes smiþe to smiþe wip his chosen . & his belys þat he blowep wip þat ben his wicked men & wymmen þat elensen his childer and brijtten 25 hem whi schull we be waryand hem þat done vs good . ȝif we weren wel avised we auȝtten⁵ to blissen hem & bidden for hem fast for þe good þat hij done vs . wolde þe yrne ȝif it couþe speken warien þe fyle þat it elensed nay bot it were a gret fole,

ARgentum probatum vocauit eos . ¶ He cleþep hise 30 siluer proued ȝif þat we wil come to oure spouse . we mote ben yproued as þe siluer is in þe fyre . so we mote ben yproued in þe fyre of fondynges,

¹ gode: the second letter more like e.

² wel: w partly on erasure.

³ ne haue added above the line; on e in haue traces of erasure.

⁴ cristis: the last is in somewhat fainter ink added above the line.

⁵ auȝtten: uȝt squeezed together at the end of the line.

Quid *gloriat*ur *imp*ius si de ipso facit *flagellatum*
 pater vester. ¶ penche on þis ensample, on domesday
 is day sett forto ȝelde vehe man¹ after þat he hap deserved,
 doþe he þe þan wrong þat demes þe or þat day come, for þan
 5 is riȝth sett vn to alle men, for two þinges god hap holden to
 hym seluen worschipe & wreche.

Mchi *vindictam* ego *retribuam*. ¶ Myne is þe wreche.
 J it schal ȝelde.

Gloriam meam alteri non dabo. ¶ My blis and my
 10 glorie J ne schal ȝiue to man Now þise men þat wrappen
 hem here of harmes þat men done hem² and of wronges and
 þise men also þat desiren forto haue Lordeschippes ouere oper
 & haue all Men vnder foote for her ryches, þat on wil bynyme
 god þe wreche þat falleþ to hym, & þat oper his glorie þat is
 15 his blis. And so wolde Lucifer haue done. And perfore þe harme
 fel opon hym seluen, he bicom of þe fairest aungel³ of heuene
 þe foulest deuyl of helle, and so schull all done þat hym folowen
 bot ȝif hij amenden hem here whiles þat hij lyuen, for alle swich
 Men wil bynymen god wip strengþe al þat falleþ vn to hym
 20 dauid seiþ,

Lacum aperuit & effodit eum & incidit in foueam
 quam fecit. ¶ Hij maden a graue and dalf it, and fel
 hem seluen in þe diehe, þat hij maden, & so it schal fare by
 vehe wicked man & womman, þe harme þat hij wolde done to
 25 oper, it schal falle to hem seluen here oiper elles where. For
 atte day of dome þou schalt seen hou þe deuyls of helle schullen
 beten hem þo þat ben þine enemyes & han done þe harme here
 ȝif þat þou ȝiue þe wreche in to his honde, for we schull⁴ wil
 as god wil, and he schal wil as we wil.

Sloupe salue is þis gostlich gladnesse þorouȝ hope of gret
 30 mede þat we schull haue þorouȝ redyng, þorouȝ holy þouȝttes,
 oiper of mannes mouþe to here⁵ men schull ofte lete biddynges
 forto heren and forto reden, for þorouȝ heryng & redyng comelþ
 þe denocioun, and ȝineþ good kep to þise verses.

¹ p. 423 b.

² hem: m apparently touched up.

³ aungel: u by correction.

⁴ we schull run together.

⁵ here: the first e corrected or touched up.

Nunc stude . nunc ora . nunc cum feruore labora;
Sic erit hora breuis & labor iste leuis.

¶ pat is now stodye . now biseche now wirche euere as þi wytt
is scharpest and so schal þe penche þe day schort & þe werk
lyth. 5

Semper in manu tua sacra sit leccio tenenti librum
sompnus subripiat & cadentem faciem sancta
suscipiat, ¶ Holy redyng eue be in þine honde þat þi nebbe
falle sleping¹ opon þe þe holy pagyn . Ac eue as a man may
do best and best wille hap so holde hym . þat is to saie in 10
biddyng oiper in heryng oiper in redyng oiper in spekyng oiper
in pouȝth of goddes passioun.

Salue aȝein coueitise is largesse frenesse of hert . napeles a
man may be to fre as seint Gregori seiþ . mete and drynk
blyndes þre tymes lyth pouȝttes lyth wordes . and seehing of 15
lustes ac vnderstondeþ þere ben þre degrees of fleschlich fondynges
on is cogitacio . anoper affectus . þe þridd consensus,
cogitacio . þat ben lyth pouȝttes þat ne herten nouȝth þe soule
bot hij bispatten it as fleiȝes done confiteor serueþ þere of
crouchyng & knelyng & culpyng atte breest done hem away 20
affectus . þat is whan þe pouȝth goþ inward and þe delytt
wexeþ and þe lust þan wexeþ wounde and depeþ inward in to
þe soule & þat is after . þat þe lust goþ . þan is nede to crie
Sane me domine hele me lorde for ich am wounded in to
my soule. 25

Rhen primogenitus meus non crescat ruben,
¶ Rede pouȝth þou blody delytt ne wexe þou neuere con-
sente . þat is ne consente þou neuere perto . ne drawe non vnlust
vpe þe as þing þat were amased . and lipe adoun and letet hym²
vp & seiþ crauant . þan he bicomeþ neer þat aforne stode fer 30
and biteþ depe bytte þat stode arst fer fro ȝou dauid seiþ,

Erue a framea deus animam³ meam & de manu
canis vnicam meam, ¶ Whan þe dogge of helle comeþ
als smertlich stonde aȝein ne loke nouȝth what he what he wil
do ac nyme onon þe roode staf in þine honde & in þi moupe. 35

¹ p. 124 a.

² hym added above the line.

³ animam . a stroke across the first a seems to have been erased.

pat is make on þe þe merk of þe eroico arise vp smertlich &
 stir þi seluen holde vp þine eijen & þine honden after socours¹
 wip Deus in adiutorium. Veni creator spiritus. Exur-
 gat² deus & dissipentur. Saluum me fac. Domine quid
 5 multiplicati, Ad te leuani oculos meos. Saieþ þise Psal-
 mes. & gif þou ne come nouȝth sone help crieþ ludder wip good
 hert. Vsquequo domine obliuisceris me. pater noster.
 Credo. Aue maria, And smertlich falleþ. a doune to þe erpe
 and braideþ vp þe roode staf casteþ hym a furwe half þe helle
 10 dogg þat nys nouȝth elles bot blisse al aboute þe and spytte
 hym amydde þe berd & scorne hym þat he wolde wip so litel
 hire þi soule goddes spouse. bihode what he payed deme opon
 hir³ prys and be euere þe derere for þat sche⁴ coste dere ne
 selle hir nouȝth for so litel to his fo. þat he paied so mychel
 15 fore his owen hert blood & make hir nouȝth þe deuels hore.
 to litel hij mowen do þat ne mowen nouȝth heuen vp her þre
 fyngers & nempne goddes passioun⁵ his derworpe bloode & crepe
 in to his⁶ woundes as þe prophete seip.

20 **I**NGredere⁷ petram absconde fosse humo ¶ Go in to
 þe ston and in to þe doluen erpe,

Foderunt⁸ manus meas & pedes⁹ meos dinumera-
 uerunt omnia ossa mea, ¶ Hij doluen myne feet &
 myne honden & rekened myne bones. 3e þe nayles weren ragged
 biforen for hij weren of a wommanes mak yng & baren þorouȝ
 25 in to þe tree skyn. & flesch. & bon. al þat hij stoden on. & þer-
 fore þe prophete biddeþ þe crepe in to þe doluen erpe,

Columba mea in funeribus petre & cauernis ma-
 cerie ¶ Michel loued he þat culuer þat he made swich
 hidels to hir. þo þat he elepeþ culuer looke þat hij han
 30 culuer kynde wip outen galle. þat is wipouten bitternesse of hert

¹ *socours*: the second *o* probably a correction.

² *Exurgat*: between *u* and *r* traces of erasure.

³ *hir*: *r* apparently by correction.

⁴ *sche* added above the line.

⁵ *passioun*: *pas* almost effaced.

⁶ p. 421 b.

⁷ In the margin: *propheta*.

⁸ In the margin: *dauid*

⁹ *pedes*: the first *e* looks like *o*.

& filþe of synne . come þan boldelich to hym & make schelde of his passioun . oþer ȝutt in wille to leten her synne als sone as god sendeþ hem his grace whan þat hij han bisouȝth pere after

Dabis scutum cordis laborem tuum . ¶ Lord þou schalt ȝiue me hert a schelde aȝein þe fende wiþ his swynkful 5 pyne . He schewed it to vs witterlich ynouȝ þat he is oure schelde , þe fiȝt þerof makeþ hym agast & bryngeþ hym att dliȝth . & ȝif ȝoure temptacioun go so ferforþ takeþ seint Benett salue nouȝth so mychel as he dude . for he tooke so mychel þat rigge & woube brusten ou blode . ac wiþ a smert discipline¹ oþer to drawe out 10 of likyng ȝif þou werest þe slepeande he wil come vpe þe for delytt is dedlich wiþ outhen dede so ferforþ it may go and last ,

Nunquam enim iudicando est dileccio esse mordiaracio recluditur² & negat assensum . ¶ Whan þe skyl³ fiȝtteþ no lenger aȝein þan it is dedlich For in þe ginyng 15 trede þe nedder on þe hede er þat he were to bolde þe prophete seiþ .

Beatus⁴ qui tenebit & allidet paruulos suos ad petram . ¶ Blissed be he seiþ þe prophete þat brekeþ to þe ston atte first skirminge . 20

In⁵ canticis capte vobis wlpes paruulas quidam . enim , ¶ þe first prickyng sleþ þe vyne þat ben oure soules þat moten han mychel tilyng as þe vine of all trees it most haue mooste cost and it ne may nouȝth beren hym⁶ seluen . nomore ne may a man beren hym seluen , ne kepen hym bot 25 þorouȝ þe grace of god . And wel more keping & tilyng it mote haue þan þe vine and liȝthlich þou may sle þe vine . & ȝut wel liȝthlicher may þe soule be sleyn . And þerfore & for many oþer enchesons man is likned to þe vine . þe fende is bere kynde bihynde . & ⁷asse bifore . þat is leþi bifore & stronge bihinde . & 30 þerfore snyte hym opon þe schulders for he is þing pruddest &

¹ discipline: the second *i* added above the line.

² recluditur: over the *c* a short perpendicular stroke, evidently the upper part of an unfinished *l*.

³ skyl: *k* indistinct.

⁴ In the margin: *dauid*.

⁵ In the margin: *jñ canticis*.

⁶ hym *y* on erasure.

⁷ p. 425 a.

hym is schame lopest . þat is atte first whan he tempteþ stonde
 stiflich aȝein wiþ gods passioun & he fleiȝeþ als swiþe . & of þat
 synne he ne schal nomore tempte þe . Ac anoþer may for þere
 ben fele of hem . A lefdi seide a spark brouȝth al hir hous on
 5 brennyng & so it fareþ ofte of litel comeþ mychel . þerfore vche
 man & womman beþ war of þe deuēl, he is redy to blowen it &
 kyndleþ it more and more . & þerfore quencheþ it onon riȝth wiþ
 jesus cristes bloode for it is goddes riȝthful dome a man þat nyl
 nouȝth whan he may he ne schal nouȝth whan he wold Also
 10 aȝein coueitise þenche hou pouer jesus crist was att his bereynge
 he ne hadde none hous to be borne jinne ne no cloþing forto
 ben ywounden jinne and pouerlich was sustened afterward and
 afterward his moder sustened hym wiþ her rok for seche span þat
 tyme And after more pouerte whan he henge on þe rode naked .
 15 **A**ȝain leccherie þenche opoþer his betynge wiþ scourges knotted
 & take þe a discipline oþer two . & þat wil drawe þe likyng
 fram þine hert And bidde fast to jesu crist & he schal deliuer
 þe & þou bidde wiþ good will, er þou lest wene for þat synne
 ne may noman wiþstonde wiþouten his grace bot hij þat ben
 20 chaste of kynde . oþer þorouȝ art þat is to vnderstonde by art
 þat hij deliten hem in oþer þinges & þerfore hij ne han no will
 þerto . oþer usen letewaries to fordone her kynde,

Aȝein glotonye beþ sober . fasteþ gretelich for þat is þe best
 25 medicine þere aȝeins & þencheþ opoþer þe meþfulnesse of
 jesu crist whan he henge opoþer þe rode And he asked a drynk
 & hij ne ȝeuen bot a litel galle & eysil & myrre menged to
 gedre . & he wiþdrouȝ hym & nolde nouȝth drynk it þeiȝ al he
 were of þrust .

Now we schull telle of schrift two þinges nymelȝ ȝeme of
 30 schrift . þe first of which miȝth it is . þat oþer what it
 schulde be . Now jehille dele þis on sextene partyes as men
 breken bred to childer þat bot ȝif þe bred were broken to hem
 hij miȝten dyen for hunger, Schrift haþ many miȝttes . Ac jehil
 tellen bot of sex þre to þe fende & þre to oure seluen schrift
 35 schendeþ þe fende & toheweþ of his heued & to dreneþ al his
 feerd . And oure seluen it wassheþ of al oure filþe . & ȝeldeþ vs
 þat we hadde lorne & makeþ vs goddes childer . Judyf is schrift
 on oure tunge þat¹ is þe fende whan men schewen her synnes

¹ p. 425 b. Near the left hand bottom-corner, a hand pointing upwards.

to þe preest & ben sori þerfore þan schenden hij þe fende whan
a man is in wille to done his synnes nomore þat raper he wolde
dyen & draweþ out al þe rote of þe likyng þan is his heued of .

Compuncte sciencie in cubiculo abscondit caput,
¶ Ac jutt he nys nouȝt al fullich slayn. 5

Vaga o vna mulier ebria . *id est* . Judif fecit in
domo regis nabugodonosor, ¶ þat is erþe moupe do
out al þat heued al þe gynnyng & al as it was þan he fleizeþ & all
his wrenches & all his wiles as Judif dude Oloferne Also Judas
machabeus who stooðe aȝeins hym also þe folk in . *judicum* 10
asked whan Josue was dede who schulde ben her leder

Quis erit dux nostrum Judas ascendit &c. ¶ Oure
lorde seide late Judas go bifore þou and j schal take þoure
enemyes in to þoure handes what is þis to saie . Josue spelleþ
hele and Judas schrift as Judif doþe þan is Josue ded whan þe 15
soule is slayn þorouȝ synne & is quyked aȝein þorouȝ schrift .
For schrift is banecoure & bereþ þe baner bifore goddes ferde &
bynymeþ þe fende his londe . Judas to drof al þe londe of
Chanaan bodilich and so doþe schrift gostlich

Omnia in confessione lauantur glosa confitebimur 20
tibi deus confitebimur, ¶ þis was bytokned þat Judif
wesche & despoiled hir of widewen schrude þat bitoknep synne
& cloped hir in haliday weden

Lauit corpus suum & exuit se vestimentis vidui-
tatis . jehel seip. 25

Reddam vobis annos quos comedit locusta &
brucas . rubigo & erugo, ¶ Schrift zeldeþ vs al oure
lorne . þis was bitokned þat Judif schredd hir wip haliday weden
ovrumentȝ bitoknep blis as oure lorde seip,

Erunt sicut fuerunt & proieci . &c . ¶ Schrift schal 30
make þe Man swich as he was er he synned . þe pridde
þing endeþ hem boþe for it makeþ vs goddes childer . Judas
bizate beniamyn of Jacob his fader to ben his riȝth honde sone
þat is of þe critage of heuen . now jehil tellen hou ȝe schullen
go to schrift 35

Schrift schal be wrayful . þou schalt biwraie þi seluen & non
oper as summe wil saien þus ich it dude þorouȝ oper oþer
þe fende it maked me done . þus Adam and Eue wered hem .

Adam wytt his synne opon Eue¹ and² Eue opon þe nedder þe
fende ne may strengþe non to synne þeiȝ þat he egge hem þerto
ae wel wele he leteþ þere of whan men seien o fore he is proude,³
for hij ȝiuen hym strengþe þat naþ non bot onlich þorouȝ oure
5 seluen . ȝif þou witest þi synne on þine vnstrengþe þou puttest
þi synne on þe fader þat made þe . ȝif þou seist þou⁴ ne haste
no cunnyng þou puttest þi synne on þe son þat bouȝth þe . ȝif
þou seist þou ne haste no grace⁵ þou puttest þi synne on þe
holy gost & on alle þise þre þou gabbest for ȝif þou wilt bidde
10 hem . hij ben redy to ȝiuen þe strengþe witt & grace, ȝif þou
bidde wiþ good wille & folowe it in dede als forþe as þou may .
for at domesday þou schalt⁶ fynde alle þise þre aȝeins þe ȝif þou
woldest excusen þe in þis manere . Nay þou schalt saie þus by
myne vnwraist wille j þeiȝe to þe fende & to his wrenches
15 poule seiþ

S^J⁷ nosmet ipsos diiudicaremur non vtique iudica-
mur, ¶ Ȝif we wraie vs here & deme wel oure seluen we
schull be quyte atte mychel dome þere seint anselme seiþ þise wordes,

H^{Jnc}⁸ erunt accusancia terrenis supra iratus iudex.
20 **S**ubtra patrinus horrendum chaos inferni intus
vrens consciencia. foris ardens mundus peccator sic
deprehensus in quam partem se premet. ¶ On domes-
day schal þe deuel of helle stonde on þi riȝth half þine blake
synnes on þi left half & bielepe þe of þi soule murþer and riȝth-
25 wisenesse þere al redi þat no reuþe nys wiþ forto biwraie þe
abouen þe . þe erþe demer dredeful to biholde & storne . for als
soft as he is here . als sterne he is þere . þe prophete seiþ here .

A^{Gnus}⁹ dei qui tollit, ¶ Here he is lombe & þere lyoun
for he wot alle oure gyltes Biueþen vs þe wide þrote of

¹ Eue: E on erasure.

² and: on a and d traces of erasure.

³ p. 426 a.

⁴ þou: o a correction, probably for a.

⁵ grace on erasure.

⁶ þou schalt run together.

⁷ In the margin: aul^us with a half cut away.

⁸ In the margin: ⁿse^l
mus with the first two strokes of the m cut away.

⁹ In the margin: p^roph^ecia

helle redy to swelewe vs . And oure conscience þat is oure inwit
brennande wipinnen vs & al þe werlde on fyre abouten vs . þe
synful þus bisett to which of þise may he turnen hym: nys here
bo berne & here þat wo Word þat griseliȝ word þat sorouȝful
word þat god schal seye, 5

ITe¹ maledicti in ignem eternum² qui preparatus
est diabolo & angelis eius, ¶ Gop ȝe awaried out of
myne eiȝen siȝth in to þe fyre þat euer schal last þat was made
for þe deuȝl & for his aungels for ȝe fordude my dome þat i
demed man to þat was to lyuen in sorouȝ and wo here in þis 10
werlde and after come to my blis . þefore ȝe schull now haue
þe deuȝls dome to brenne wip hym wipouten³ ende . þan schullen
þe synful crien swich a cry þat heuen and erþe may agrisen
of þat ileh⁴ cry .⁵

Ascendit⁶ homo tribunal mentis sue si illud cogi- 15
tet quod oportet eum exhiberi ante tribunal
christi . assit accusatrix cogitacio testis consciencia
carnis timor, ¶ þat is þenche man on domesday Austin seiþ .
For skylt sitteþ⁷ þere on dome settel comeþ þere after his þouȝth
& accuseþ hym & seiþ þus þou dedest þere & þere & on þis wise . 20
His witt biknoweþ al soþ it is & mychel more . After þat þan
schal drede come & hynde hem þorouȝ best of domes man, ȝutt
nys he nouȝth ypayed þeiȝ hiȝ ben ybounden ac biðdeþ pyne &
sorouȝ wirche in hem al þat he can & may . pyne wip outen &
sorouȝ wip innen . who so demet þus⁸ hym seluen here salþ he 25
is for þe prophete seiþ .

NOn⁹ iudicabit deus in idipsum . ¶ God uyl nouȝth
þat a man for o synne be twies yugged

Saccusat deus excusat in uite uiam, ¶ ȝif þou
biwraye þe here god wil were þe þere. 30

¹ In the margin: *dominus*

² *eternum*: on *n* traces of erasure.

³ *wipouten*: on *e* traces of erasure.

⁴ *ileh* added above the line.

⁵ p. 426 b.

⁶ In the margin: *Augustinus*.

⁷ *sitteþ*: over *s* slight traces of erasure.

⁸ Between *þus* and *hym*: *wipinnen* struck over.

⁹ In the margin: *propheta*.

Schrift schal be bitter aȝein þat þe synne was swete . Judyf
 þat spelleþ schrift was marachies douȝtter . And judas þat
 spelleþ schrift also wedded Othomar . Bitter and sorouȝ in schrift
 þat on comeþ wiþ þat oþer . þat on wiþ þat oþer nys nouȝth
 5 worpe . Judif and Marachie bope ben sauen in fiftþ Phares and
 jarim nymep here foure þinges to stire ȝou to make sorouȝe .
 ȝif a man hadde lorne fader & Moder . wyf & childe & broper
 suster & alle his frendes . and alle in on tyme nolde he nouȝth
 be sory . God wott he may be wel sorier þat haþ lorne god his
 10 fader & marie his moder and holy chirche his spouse . þat he ne
 haþ no good of nouȝth þat hij done þere ȝune . Alle þe aungels
 of heuene þat weren his frendes toforne . Alle halewen his bre-
 þeren & his sustren . Alle hij ben to hym als fremde & dede¹ as
 in hym . he haþ sleyn hem and lyueþ in loþ of hem alle

15 O Mnes² amici eius spreuerunt eum & facti sunt ei
 inimici, ¶ Alle þat weren his frendes all spyen opon
 hym . his children dyeu þat ben his good werkes al elene, and
 ȝutt opon al þis hym seluen þat was goddes childe & lyche to
 hym . makeþ hym þe deuels barne of helle & bi comeþ liche hym,

20 V Os³ ex patre diabolo estis. ¶ Ȝe ben þe deuels childer
 of helle & he is ȝoure fader seiþ oure lorde in þe godspell .

L Vetum⁴ vnigenitum fac tibi planctum amarum,
 ¶ Make bitter man as womman dope for hir child þat seep
 it dye toforne hir . Now by þis worde .⁵ bot ȝif a man wepe als
 25 mychel for his synnes as þe wyf dope for hir childe for sche
 leteþ teres wiþouten mesure and bot ȝif a man dude so for his
 synnes he nere nouȝth verray repentaunt . Nay it nys nouȝth so .
 Ac þou schalt wil make sorouȝ & haue doel⁶ & ioȝe þe in god
 as þe prophete seiþ,

30 G Audete⁷ in domino semper & delectare in deo
 & ipse dabit tibi peticionēs cordis tui, ¶ þat is⁸

¹ *dede*: under the second *e* a dot, probably accidental.

² In the margin: *Jeremias*.

³ In the margin: *dominus*.

⁴ In the margin: *Jeremias*

⁵ p. 427 a.

⁶ *doel*: the second letter not quite clear; written together with the third.

⁷ In the margin: *propheta*

⁸ Between *is* and *ioȝe* two strokes going almost perpendicularly across the line.

ioye þe in þe lorde & delite þe in god & he schal ȝiue þe þe
 askyng of þine hert Now here bep tway contraries . glade þe in
 god & sorouȝe for þine synnes . & a man may nouȝth haue boþ
 att ones . and bope we moten haue at ones on þis manere . wil
 be sori for þi synne & glade þe alway in god þat is haue hym 5
 alway in þine hert & in þi mynde in al þat þou doost . ¶ Anoper
 enchesoun forto maken sorouȝ . A man þat were dampned for a
 murdre forto ben ybrent oþer anhonged . þou þat doost a ded-
 lich synne þou murperest goddes spouse þat is þi soule . þou art
 dampned to ben ybrent & anhonged opon þe galewes of helle 10
 for þou chaffares þan wip þe fende as ysaye seip.

PEpigimus¹ cum morte & cum inferno ruimus pac-
 tum . ¶ þat is þou haste treupe plizth & made dede forþ-
 ward wip þe fende . he ȝiueþ þe synne & þou hym þi soule . For
 synne is his chaffare þat he chaffareþ wip . al . þe þridde enche- 15
 soun . a man þat hadde al þe werlde in welde & forlese it al att
 o tyme for his quedschipp hou wolde his hert att² stonde . Nou
 vche mau þat lip in dedlich synne he hap forlorne þe kyngdom
 of heuen . & oure lorde jesu crist þat is þousande hundreþ fairer
 þan heuene & erpe and al þe werlde . þe fierþe encheson is whi 20
 a man miȝth make sorowe,

QVem enim christi ad bellum conueucio &c. ¶ þe
 kyng of þe londe hap bitauȝtte his dere childe a kniȝth
 forto wyten & ȝemen and his enemy comeþ & ledeþ hym awai
 and to werray opon his fader . nys nouȝth þis kniȝth sory . So it 25
 fareþ here þe fader of heuene hap bitauȝtt vchon of his childer
 an aungel forto witen & warden & elles yuel vs schulde bi-
 stonden . Ac we putten hym away þorouȝ synne & maken hym
 fol sori in als mychel as in vs is . And oure euerych to swich a
 gentil wardeyn ȝiueþ to litel reuerence & cunneþ hym to litel 30
 þank for his seruise . I rede þat we do vs in his warde³ & be
 ful tender ouer hym to helden hym wip vs . swich enchesons
 þere ben & many oþer whi þat a man auȝtte⁴ to wepen for his
 synnes . For god dope wip vs as a man þat hap an yuel dettour
 takeþ often Oten for whete . so dope oure lorde of vs . wip riȝth 35

¹ In the margin: ysayas.

² att: the first t somewhat indistinct, the letters being squeezed together.

³ p. 427 b.

⁴ auȝtte: a unusually large, apparently a correction, possibly for o.

we schulde ȝelde hym blode for blode . and þeiȝ oure blode aȝein
his blode may be sette¹ at aliȝth prys . Ac he doþe as þe yuel
dettour doþe takeþ oure teres for his blood . & ȝutt he is ful wel
ȝpayed . he wepe opoþ þe rode . on lazar . on *jerusalem* . for oþer
5 mennes synnes . wepe we for oure owen . In *vitis patrum* it
telleþ an holy man *preched* & seide wepe we for oure synnes
lest þat oure teres ne seþen vs in helle.

Schrift schal ben hole þat is al holelich made al to o man .
þat is whan ȝe come toforne hym þat schal schryue ȝou .
10 ȝe schull telle hym al holelich þat comeþ þan to ȝoure mynde &
nouȝth wiþholde sum & telle sum . þe pouer womman whan sche
makeþ fair hir hous sche doþe out al þe grettest first & after þe
smaller & þan þe dust arist to swiþe sche flasscheþ on water so
do ȝe whan ȝe swepe ȝoure hous þat is ȝoure bodies þat is goddes
15 temple putteþ out first þe grete & þan þe oþer & after þe dust
of liȝth pouȝttes . ȝif hiȝ passen forþ to swiþe flassheþ þere opoþ
teres þat ȝe ne abynde nouȝth þe hert eiȝen² . þe man þat haþ
many dedlich woundes & doþe hele hem all bot on & dieþ for þat
ileh on als wel he myȝth dye on³ alle . A schiþ wip many holes
20 stoppe alle bot on & it synkeþ for þat ilche on als wel it myȝth
drenchen on alle . Men tellen of an holy man þat lay on his deþ
bedd & his Abbot com to hym . & asked ȝif þat he were elene
schriuen & he seide ȝe⁴ bot a synne he dude in his childehede .
þe Abbot badde hym tellen it & he seide nay it nas no fors
25 þereof . & algate his abbot gate it out of hym & þan he dyed
and a niȝth he com to þe abbot & seide ne hadde he nouȝth
tolde hym þat synne he hadde gon to helle & also anoþer for
he had o noþer tyme neded a man forto drynken . & a leuedy
also for þat sche lent a pouer womman her eloping on opoþ an
30 halyday was nere dampned to þe pyne of helle

SJ *consciencia desit pena satisfacit ¶* ȝif þi con-
science forȝiue þe þat þou nart in no peril of soule þan is
wel . so þat þere ne be no ȝemeleshede . þat is þat þou haste
souȝth⁵ als ferforþe as þou canst and may.

¹ Over *sette* traces of erasure.

² After *eiȝen* an erasure, going slantwise down across the following line.

³ *on*; under *n* a dot, probably accidental.

⁴ *ȝe* added above the line.

⁵ p. 428 a.

Schrift schal be naked *pat* is nouȝth be saumpled fair & hende-
lich Ac saie þe wordes after þe werkes for þat is tokne
of ¹ hatynge . ȝif þou hatest þi synne whi spekestow good þere
of saie out þi filþ astow wilt schende þe fende . sir ich haue
ȝhadd a lemman oīper ich haue ben a womman foule of my ⁵
seluen . þis nys nouȝth naked schrift . ne bieloute it ² nouȝth ac
saie sir goddes mercy & þine ich am a foule hore oīper a foule
lecchoure a stronge þeue aȝeines my lorde þeiȝ to foule men may
saie ac holde þe for swich in hert for ynouȝ it is to saie so þat
þi schrift fader vnderstonde what þou woldest menen . Sex þinges ¹⁰
fallen to schrift . þat men clepen circumstaunce ³ . *pat* ben tagges
on ynglisch . j ne can noue oīper ynglich þere of . ¶ On is þis
þe persone þat þou doost þe synne wiþ al oīper who it dude ȝif
it be a womman . saie þus jeh am a womman & schulde wiþ
riȝth be more schameful þan a man . Jch haue spoken . done as j ¹⁵
dude for þi my synne is þe more þan of a man . for it bicomeþ
wers in my mouþe . a maiden . a wyf . a Nunne . an Ancre . A
womman þat man leueþ so wel & han ben arst ybrent & auȝtten
ben þe better ywar . sir it was swiche a man . monk . Frere
Preest clerk wedded man nouȝth nempny þe name bot ⁴ swich ²⁰
ordre for þe heiȝer degre þe more is þe synne . Stede . sir ich
dude in suich stede in chirche bihelde hym atte auter . j bihelde
wrastelynges fole gamens & ydel oīper spoken bifore Religious
þere men schulde neiȝen holy þing hondled hym . ¶ þe tyme ich
was of swich elde þat ich auȝtte þe wiselicher haue ywited me . ²⁵
ich it dude in lenten & on halyday whan oīper Men weren atte
chirche ich was sone ouercomen & þe synne is þe more þan ich
hadde ben cast wiþ strengþe j biþouȝth me wel hou yuel it was
to done . and dude it neuer þe latter . þe manere . sir on þis wise
þus j lered first & vsed it forþ on þus fele wise þus foullich ³⁰
schamelich . j souȝth delytt hou ich miȝth best paie my lust .
Tale is anōper . tellen hou oft þus oft yspoken yseide les .
þouȝth þus fele þouȝtte . forȝemed þing þat myȝth haue holpen
man oīper forȝeten þing . lauȝen ⁵ eten dronken lesse oīper more

¹ *tokne of run together.*

² *bieloute it run together at the end of the line.*

³ *circumstaunce: i added above the line.*

⁴ *bot; t a correction on erasure.*

⁵ *MS.: lauȝtten with tt expuncted.*

pan hij hadden nede to þus ofte in wrappe sippen¹ j was last schriuen,

Cause whi þou dedest it oþer yholpe þerto þorouȝ whan it bigan jeh it dude for² delite of yuel loue . for biȝete . for drede . for flaterynge jeh it dude for yuel þeiȝ þere com non of mi liȝth lates tolled hym vpe me oþer loose ansueres . for wrappe ich it dude forwhi þe yuel lasteþ ȝutt . þus leþi was myne hert seie þus vchon after oþer jeremie seiþ,

Effunde³ sicut aqua cor tuum. ¶ As water schede out pine hert whi biddep⁴ he as water . for oyle whan it is schadde þe licour leueþ þere inne⁵ . & of wyne þe smel . & of milk þe hew ac water geþ out al clene & ȝif þou ne doost nouȝth so loo hou god pretenep þe .

Ecce⁶ ego ad te dicit dominus ostendam gentibus nuditatem tuam regnis tuam ignominiam & proiciam super te Abominaciones tuas. ¶ Þou noldest nouȝth vvwrie þi self & perfore j schal schewe all pine quedschippes to all kyngdomes on erþe & of heuen & to belle and trusse al in þi nekk as a þef & cast þe adoun in to belle wip al to geder .

Quid⁷ confusionis qui ignominie erunt quando dissipatis folijs & dispersis vninersa nudabitur turpitude fames apparebit &c. ¶ What schame schal be þere & what schendelik whan al schal ben vvwrien nouȝth onlich of dede ac of word & of pouȝth & wrongen out al þe ruse .

Omnem⁸ tempus impensum requiretur qualiter sit expensum. ¶ Þe schal vche tyde & vche tyme ben yrekened hou it is dispended quando dissipatis folijs . He looked hou Adam & Eue gedreden leues to hile wip her kykeham . þus done men now after hem hidden her filþe,

¹ *sippen*: the fourth letter looks like *r*; possibly corrected.

² p. 428 b.

³ In the margin: *jeremias*.

⁴ *biddep*: under the first *d* a dot, probably accidental.

⁵ *þere inne* run together.

⁶ In the margin: *dominus*.

⁷ In the margin: *Bernardus*.

⁸ In the margin: *Anselmus*.

DEclinantes¹ cor suum in verba malice ad excusandas excusaciones in peccatis. ¶ Hij bowen herbertes vnto wordes of wickednisse forto hile hem in her synnes & so done men now . þeiȝ he wot his neizbur in synne & he miȝth techen hym & coupe hou he miȝth amenden hym . Ȝe . he seip god amende all . alle ben we synful . And he seip soþ *per auenture* þeiȝ pat oper lye in synne & hym pencheþ wel pat he nys nouȝth in pat synne for he hap þat happe þat he kepeþ hym out *þere* of porouȝ cumnyng pat he hap . ȝif pat oper coupe pat he can he schulde kepe hym bettere þan he doþe . And he is in 10 gretter synne þan he is & vnderstondeþ it nouȝth for he is out of loue & charite For god biddeþ pat he schal helpe his broþer in al pat he can and may And he seþ his broþer lye in synne & coupe helpe hym & conseil hym & nyl nouȝth in pat he is in more synne þan he . for pat is þe² grettest³ synne pat is . For 15 do ȝ neuer so many good dedes & ȝ be out of charite & of loue al nys nouȝth as to saluacioun *per auenture* þe lesse pyne he may haue Look þan what it is forto go reecheleslich forþ and miȝth teche his broþer & nyl nouȝth ȝ rede pat vche man charge þis poynt . / ⁴ Schrift schal be oft ymaked & þefore seip dauid 20 in þe sautere .

Confitebimur⁵ tibi deus confitebimur . / ¶ We schull schryue to þe lorde we schull⁶ schryue to þe lorde twies he it seip for we schull ofte go to schryft . and oure lord seide hym seluen to his deciples . 25

EAmus⁷ iterum in judeam ¶ Go we efte seide oure lorde in to jude . jude spelleþ schrift and Galibe wel forto lerue . And so he ȝede ofte þefore out of galile in to jude . For after bapteme it is þe sacrement pat þe fende hateþ & so hap hym seluen ben aknowen ȝif it be done as it anȝtt forto be to holy 30 men often For sum schrift quemep hym . þou wilt wassche þine honden twies on a day . and wilt nouȝth wasche þi soule pat is

¹ In the margin: .dauid

² *þe*: *þ* apparently a correction.

³ p. 429 a.

⁴ The strokes in red ink.

⁵ In the margin: dauid.

⁶ *schull* added above the line.

⁷ In the margin: dominus.

goddess spouse ones in a week to goddess elene elippyng. Confiteor Crouchyng Culpyng atte breest al is helpyng & dope awai venial synnes. Ac euer is schrift þe hede of alle.

Schrift schal be on hast ymaked, ȝif it come by nyȝth in þe
 5 mornynge. ȝif it come by day schryue hym er þan he go
 to slepe what man durst slepe whan he seþ his dedlich fo holde
 a swerd ouer hym forto slen hym. Oure dedlich fo is þe fende
 & he stont ouer vs euer more redy whan we ben in dedlich
 synne to smyten vs adoun in to helle nere þe gret merey of
 10 god þat holdeþ vs vp to loken ȝif þat we wil amenden vs. And
 many þat slepeþ so in¹ her synne & nappeþ on helle brynk
 torpleþ in ar hij last wene. Js þere any man now þat fel in a
 dicke þat wolde aske red whan he schulde arise men wolde holde
 hym for a fole and more þan wode. A² womman þat hap for-
 15 lorne her nedel secheþ it onon riȝth & turneþ vp vche straw in
 þe hous til sche haue it founden. A souter þat hap forlorne his
 al be secheþ³ it onon riȝth. Bot god almiȝtȝy⁴ schal ligge seuē
 dayes er he be souȝth þis nys nouȝth wel⁵ done.

Circumdederunt⁶ me canes multi. ¶ Many houndes
 20 seiþ dauid han bisett me. whan gredy houndes comen nys
 it nouȝth nede of ȝerd to smyten hem away hij wolden elles
 bynymen a man al þat he hadde. Als ofte as þe hound of helle
 comeþ to ȝou smyte hym on þe snoute þat he ne bynyme ȝou
 nouȝth ȝoure good werkes. for þorouȝ ȝoure good werkes ȝe schult
 25 be fed⁷ of god more oiper lesse after þat hij ben. Smyte⁸ hym
 þan on þe snoute wip þe ȝerde of ȝoure tunge þat is telle al þat
 he can for þat is hym dynt lopest. An hounde þat freteþ leper
 men beten hym onon riȝth for mychel fole he is þat abideþ til
 a morewen for þan he hap forȝeten it & dope it este þe soner.
 30 þefore atte first tyme betep þe hounde of helle & þan he wil
 be þe sorer adradd to comen aȝein to þe. Nyne resouns þere ben

¹ in added above the line.

² A a correction on erasure.

³ On *secheþ* traces of erasure.

⁴ *almiȝtȝy*: on the first *t* slight traces of erasure.

⁵ *wel*: on *l* traces of erasure.

⁶ In the margin: *dauid*.

⁷ *be fed* run together at the end of the line.

⁸ p. 429 b.

whi a man auȝt go sone to schrift . On is þe pyne þat okereþ
for synne is þe deuels¹ gouel þat he ȝiueþ to oker . he ȝiueþ vs
synne & we hym oure soules . þe lengere we lyen þere inne þe
more we fallen in Oker aȝeins hym þat is to ben ypnyed here .
oþer in purgatorie . oþer in helle . 6

EX² vsuris & iniquitate redimet &c . ¶ Anoper þe
mychel lere þat we lesen for alle oure goode dedes ben
lorne þat we done as forto haue any mede fore in þe blis of
heuene,

ALiēni³ commederunt meum robur &c . ¶ Straunge⁴ 10
han eten my strengþe for noþing þat j do is likeworpi to
god ne hym ne quemep . ¶ þe þridde dep þat is vnsiker for he
nott ȝif he schal þat day lynen vn to euen

ECtus filij ne tardas qui ad dominum vest⁵ &c .
¶ þe fierþe þat is sekenesse . for þan may a man nouȝth 16
þenchen bot one on his yuel more þan on his synnes

ECtus sanus confiteberis vt viu² . &c . ¶ þe fifte after
fal . schame is to ligge longe & namelich in stynche . Now
nys þere noþing þat stynkep so foule as synne

SVrge qui dormis . ¶ Arise⁵ ȝe þat slepen , þe sext is þat 20
þe wounde wexep euer more and more and wers to helen,

Pincipi constalere medicina paratur , ¶ þe seuenþ
is . þat is yuel wone . & bitokener Lazar þat stank in þe
hyriels to schewe þat it is strong to brynge a man out of yuel
wone . Oure lord dude foure þinges er he arered hym . he 25
kneled and helde . vp his honden . & wepe . & cried loude to his
fader to schewe hou yuel it is to come out of longe liggeyng
in synne,

IVam⁶ difficile surgit quem moles male consuetu-
dinis premit ? ¶ þat is hou arewelich he ariseþ þat vnder 30
wone of synne lip so longe ¶ þe eijtth resoun is . þat synne
nys nouȝth sone ybett drawep anoper & þe þridde & þe fierþe .

¹ deuels: over u a comma like mark.

² In the margin: dauid

³ In the margin: jeremias

⁴ Straunge: on S erasure.

⁵ Arise: on A traces of erasure.

⁶ In the margin: augustinus

& so þe last is wers þan þe first for þe depper a man wadeþ in þe fendes *seruise*. þe latter he comeþ vp. gregori seiþ,

Peccatum¹ quod *per* penitenciam non diluitur mox suo pondere ad aliud trahit. ¶ þe nynþe resoun þe
 5 heizer & þe soner a man bigynneþ to done his penaunce. þe lesse he haþ to heten in pyne of *purgatorie*² and þe more heizer his ioye in heuene. þise ben þe .ix. resons whi a man auȝtte þe soner arise out of his synne.

Schrift owe to be done edomlich þat is lowelich lete litel of
 10 hym seluen as þe puplicane dude þat com in to þe Temple & leide hym adoune on þe erþe & lete þat he nas nouȝth worþi to loken vpward to heuene so gretlich hym þouȝth þat he hadde agylt god. And noȝt as þe Phariseu þat com in to þe Temple & seiðe lorde i þanke þe .i. faste twies in þe wek. & i ȝiue myne
 15 tipes of al þat me neweþ by þe ȝere i ne am nouȝth swich as ȝone Puplicane ȝonder And oure lord seiþ þat he ȝede out synful & þe Puplican synnes were forȝouen hym. þe Phariseu was a man of Religioun & clerk & þe Puplican was a *commune* man of þe poeple³. and lyued by his chaffare. Men seen þise herlotes
 20 & þise beggers done opon hem ragges & hiden her good clopes ȝif þat hij hau any. & crien fast opon þe riche men⁴ after good & so geten good of hem þus þe lowe man of hert bigileþ god al day⁵ and geteþ of his goode þat is putteþ forþ his sore & hailseþ hym by his deþ on þe rode. by his derwore blode. by
 25 his moder teres. by þe mylk þat he souke of her swete tates. by hir sorouȝes þat sche hadde for hym. by his dere spouse þat is clene soule. by alle his aungels. by alle his halewen þat he help hem for her loue ȝe seen also þere a man ȝiueþ gladlich. alle beggers⁶ gederen to hym. Now nys þere noman so large ne
 30 so leef to ȝiuen as hym is. for he secheþ oueral where þat he may ȝiuen his gode For hym is an hundreþ so leef to ȝiuen as

¹ In the margin: *gregorius*. At the edge of the page, just below the marginal note, a *d*(?) faintly visible.

² *purgatorie*: p. 430 a.

³ MS.: *a man of þe commune poeple* with marks of transposition.

⁴ *men* added above the line.

⁵ *al day* run together at the end of the line.

⁶ *alle beggers* run together at the end of the line.

vs is for¹ to asken hym . Napeles man schal nouȝth al way halsy
 hym as ich haue yseide bot in nede þan halse hym als mychel
 as þou may to kepe þe out of synne . And eueryche day þou may
 charge hym þus & saie þus ȝif it be his swete will nouȝth so
 straitlich as whan þou art ytempted hard . Ac so as þou biddest 5
 þine bedes saye it vche day & þan may þou say it redilicher
 whan þou haste nede & it wil queme hym ful wel . For þe more
 þattow art aboute forto ouercomen þe fende . þi flesche & þe
 werlde wiþ wisdom & queyntise & strengþe . þe better it likeþ
 hym & þe more he² wil helpen þe ȝif it be so þattow ȝiue al þi 10
 strengþe vn to hym . & lete alway þat þou may do no good dede
 of þi seluen bot þorouȝ his grace And þan ne schaltow neuer
 ben ouercomen . And many wil saien her holynesse forto ben
 ypraised & þan it is yuel Ac þou may saie what þou doost to
 þi pryue frendes in hope þat hij schult³ do þe better & to oper 15
 also in þat ilch manere & do more note & queme god better þan
 þou heled it & nolde it nouȝth siggen . Ac in none oper manere
 Poule telde alle his goode dedes in prechyng as he preched for
 so he seiþ in his pistles

Schrift schal be schameful & bitokneþ þat þe folk of jsrael 20
 went þorouȝ þe rede cee . þat we moten þorouȝ rudy scheme⁴
 & penance passen to þe blis of heuene Goode riȝth is þat we ben
 aschamed tofore man þat forȝeten þe schame þat we duden bifore
 goddes eizen poule seiþ .

NAm⁵ *omnia nudata sunt & aperta oculis eius ad* 25
quem nobis &c. ¶ For al þing is naked tofore his eizen
 þat we schult rekenen wiþ al . of al oure penance sche is þe
 mest deel . Austin seiþ .

Verecundia⁶ *pars est maxima penitencie . &c.* ¶ Seint
 Bernard seiþ þere nys no ȝimne ston so likeworþi to man- 30
 nes eizen as þe nebbe þat is rody & rede for his synnes tofor

¹ is for added above the line.

² he inserted above the line, *it*, on the line, being crossed over and expuncted below.

³ p. 430 b. At the bottom of the page, between the columns, a hand pointing upwards to the right.

⁴ MS: *sche me*, connected by a hyphen.

⁵ In the margin: *Paulus*.

⁶ In the margin: *Augustinus*.

goddess eiȝen . for it likeȝ god almiȝtten so wel þat alle þat ben
 in heuene han gladnesse þere of . Schrift is a sacrament þat haȝ
 þe liknesse outwip þat it schewep inwip . for þe soule þat nas bot
 dede . haȝ yeanȝtt quyk rode & fair hewe . Schrift schal be drede-
 5 ful as jeremie seip,

QVociens¹ confessus sum videor michi² non esse
 confessus, ¶ þat is als ofte as j was schryuen j helde
 me vnshryuen . for euer ich was adradd þat som what ich
 hadde forȝeten Austin seip .

10 **V**E³ laudabiles hominum vite non remota miseri-
 cordia discuecias eam, ¶ þe best man þat euer liued
 here on erpe . wo schulde hym wore and he schulde ben yugged
 after⁴ goddes riȝthwisenesse,

SEt misericordia superexaltat iudicium⁴, ¶ þat is
 15 þe mercy weiȝep euer more to vs ward & ouer goȝ alle his
 juggementȝ als longe as we ben here in þis lyue . trespas we
 neur so gretlich we may haue merci & we willen,

Schrift schal be sorouȝful . who so seip as he can and dope
 as he may . god ne bit nomore . Ac hope & drede schullen
 20 euer be ylymed to gedre & þerfore in þe olde lawe it was co-
 maunded þat two gryndel stones noman schuld departen hem
 asundre . þe neper ston þat lip stille & bereȝ heuy charge bitok-
 neȝ þe drede of god þat schulde euermore be stille in mannes
 hert . for þat schal teiȝen hem fram synne as a bonde dogge þat
 25 is tiȝed . And þe⁵ ouer ston þat goȝ aboute bitokneȝ þe mercy
 to ȝiuen a man ensaumple to stiren hym in goode werkes . &
 hope to haue gret mede þerfore & þat we schul suffre here hard
 to be quite of harder . þise two noman ne parte hem asundre
 hope & drede .⁶ For þat on wip outen þat oȝer nys nouȝth worp
 30 to vs,

¹ In the margin: *Jeremias*.

² *michi*: on *m* slight traces of erasure; probably a correction.

³ In the margin: *Augustinus*.

⁴ *after*: only the upper half of the *a* visible, a red blot between the lines having been erased. On the lower part of *j* in *iudicium*, which stands below *after* in the following line, begins an erasure of a large red blot, extending slantwise down to the left across nine lines, whereby several letters have been affected.

⁵ *þe*: over *þ* the abbreviation-mark for *er* seems to have been erased.

⁶ p. 431 a. At the bottom of the page, a hand pointing upwards.

SPes¹ sine timore luxuriat in *presumpcione*. Timor
 sine spe generat in *presumpcione*. ¶ Drede wip
 outhen hope makeþ man vntrusten . & hope wipouthen drede makeþ
 man ouer trusten , & vntrust & ouertrust þise ben þe deuels
 trystes . astow seest an hunter whan he schal hunte & setteþ his
 nettes & his gnares . And þan hunteth aboute for to dryue þe cely
 bestes piderward . for ȝif hij comen pider he is siker of hem .
 So it fareþ by þe fende whan hope & ouerhope þise ben his
 tristes . For may he brynge a man in to wanhope þat he hope
 þat he nys nouȝth worþi to haue þe mercy of god . þe fende 10
 biddeþ no better . he is þan siker of hym . Oiper ȝif he may
 brynge hym in to ouerhope . so þat he lye in his synne & haue
 it in vsage , And þan he seiþ þise wordes god is merciablen . he
 nyl forlese non þat he dere bouȝth . He bouȝth all cristen folk .
 & he seiþ soþ . & he is disceyued in þat ilche seggeyng . He bouȝth 15
 alle cristen men . bot fals cristen men ne bouȝth he nouȝth . for
 whi hij ben out of his lawȝe . & non ne schal be saued bot hij
 þat ben founden vnder þe lawȝe of god þat he haþ ordeyued .
 And summe seien also . go j where j go j ne schal nouȝth go al
 one . And he seiþ soþ God is hope lord of helle as þe kyng of 20
 Engelande is lord in his owen londe hope of yuel men & of
 goode . þe good he saueþ after his power & þe wicked he doþe
 in his prisoun tyl tyme þat hij schullen ben anhoged oiper to
 drawen . And so doþe oure lord þo þat ben founden vnder his
 lawȝe hij schul² comen to hym vn to his blis . wip outhen ende 25
 And hij þat ben founden out of þe lawȝe þat he haþ ordeyned
 in holy chirehe he schal cast hem in to þe prisoun þat is þe
 pyne of helle wip outhen ende . And an holy man seiþ . ȝif he
 schulde go to helle . he wolde pere com non bot he . For euerich
 soule þat pere cometh schal be as a breuande bronde . And þe 30
 mo brondes þat ben on þe fyre þe batter is þe fyre . pere ben
 ȝutt anoper manere of men þat saien were it so as holy writt
 seiþ noman schulde ben ysaued . and here hij leizen . For alle
 men schulþ ben ysaued . For hij þat ben taken in dedlich synne
 hij ne ben none men for hij chaungen hem in to bestes kynde , 35

¹ In the margin: *gregorius*.

² After *schul*, the last word in the line, a short stroke resembling a hyphen.

Homo¹ *cum* in honore esset &c. ¶ Man whan he is in
 worschiþp & vnderstondep hym² nouȝth he is likned to a
 mere for he doþe aȝeins kynde in als mychel as he synnep. And
 summe³ seien Leccherie is kyndelich synne & hij leȝen aperte-
 5 lich. for þat synne & vche synne is vnkyndelech & here þe proue.
 God is kynde & man is liche hym & god nys nouȝth chaungeable
 þat he haþ made ben chaungeable. þan man in his owen kynde
 is liche god þat is kynde. and whan he doþe a dedlich synne
 he makeþ hym liche þe deuēl & in þat he makeþ hym vnkynde-
 10 lich. Also men seien it is a synne þat schal sonest be forȝouen.
 Ac god ne forȝaf neuere. o. synne by it one for whan he forȝiueþ
 on he forȝiueþ alle. for who þat is gilty in on he is gilty in alle
 for he is out of loue & charite. & god ne toke neuere so mychel
 wreche in erþe as for leccherie.

15 **Q**ui offendit in vno reus est in omnibus. ¶ And⁴
 god seiþ also þat heuene & erþe schal passe & his word
 schal stonde. J. rede þat hij ȝiuen gode kepe to þis word þat
 seien ȝif holy writt were soþe noman schulde be saued. And here
 hij willeþ make god fals in als mychel as in hem is. For he
 20 seiþ noman may noumbre þe folk þat schal be saned bot he al
 one. J. warne ȝou wele þise ben wicked men & god ne vouches
 nouȝth saue þat his word be spoken to hem þe prophete seiþ.

Adherere faciam linguam tuam palato tuo *quia*
domus exasperans est. ¶ J schal seiþ oure lorde felten
 25 þi tunge⁵ to þi palate of þi moup for þe hous is schrewed To
 swich men ȝif þat hij schulde ben yholpen. it most be þorouȝ
 queyntise oþer þorouȝ miracle. For þorouȝ holy writt telle hem
 neuere so mychel þerof an aunte it is gret ȝif euere schull hij
 done þe better. Ac nouȝth for þan. j. ne saie nouȝth þat hij ne
 30 mowen wel ben ysaued ȝif þat hij willeþ hem seluen. And þerfore
 j. rede þat vche man & womman payne hem þerto þat hij mowen
 ben ysaued & swiche men & wymmen en egre god forto take
 wreche of hem,

¹ In the margin: *dauid*.

² *hym* added above the line.

³ p. 431 b. The upper part of several letters in the topline cut away.

⁴ *And*: *d* a correction; the lower part on erasure.

⁵ *tunge*: *u* seems to be a correction.

Secundum¹ multitudinem ire sue non queret. ¶ God
 he seip nyl nouȝth sechen after þe michelhede of his wrappe,
Propter² quid irritauit impius deum dixit enim
 in corde suo non requiret, ¶ þe wicked he seip whi
 an egeþ he god. for he seip in his hert he nyl nouȝth eft sechen 5
 ne so straitlich as men seip þise two vnþewes robben god to
 gretlich. for þat on reueþ god his riȝth dome. & þat oper alto-
 cheweþ his mercy & slen hym in als mychel as in hem is. Ȝif
 þou holdest god to nesche biholde vn to his aungels þe fairest
 þat were in heuene bicomen þe foulest deuels of helle for he 10
 hadde a litel lykyng³ þat he was fair. And he desired for to be
 enen wiþ god and he ne dude it neuer in dede bot he⁴ wolde
 haue done it Ȝif þat he hadde myȝth And here may ȝe see þe
 proue þan a man may be lorne als wel þoruȝ a wille as þoruȝ
 a dede. wenestow þat he wil more spare me oþer þe þan he 15
 dude his aungels. Also look to Adam & to Eue for þe bytt of
 an Appel lyued here. nyne hundreþ wynter & two & þritty. in
 sorouȝ & in wo & neuere lowȝe leiȝtter. and foure þousande wynter
 & sex hundreþ & foure was in helle & þere schulde haue ben
 wipouten ende ne hadde ȝesus crist dyed for hym opon þe rode. 20
 And also look to Noes flod. nere of al þis wide werlde saued
 bot . viij . soules foure men & foure wymmen. Also his folk þat
 he ladde out of Egipte all were slayn for her synne. Daton &
 his kynde þe erþe opened & hij fellen adoun in to helle And
 Abiron & his kynde brend wip þe fyre þat com of her rechels. 25
 Fatt his broþer hij helden aȝein moyses. Also moyses dude honge
 twenti hundreþ & mo for þat hij layen by commune wymmen.
 & on slouȝ a man & a womman. as hij layen to gedre. And
 moyses blissed hym & al his kynde vn to þe nynþe kne. þoruȝ
 goddes comaundement Laiþ þise in ȝoure hertes & þat schal 30
 kepen ȝou fram synne. Ȝif þou art in wanhope of his mercy.
 loke to Peter þat forsoke hym pries in on niȝth. & þe þef also
 þat henge on his riȝth side. also to dauid. to þe mawdeleyn þat
 hadd in hir seven maisters deuels. and vche a deuел hadde a

¹ In the margin: dauid; over a an erased letter (a?) is partly visible.

² In the margin: dauid

³ *lykyng*: p. 432 a.

⁴ *he* added above the line.

Legionn as summe of pise clerkes seien sex housande & sex hundrep & sexti & sex. & here a man may fynde mercy & in many stedes in holy wrytt.

5 **S**chrift schal he wise & to wise man ymaked. nouȝth to olde sott ne to ȝong prest nouȝth to ȝonge of wytt j mene ne velaious & pat he cumne kepe hym seluen, in clene lyf. For hou schal he techen anoper pat can nouȝth techen hym seluen. Bygyrne att pride & go so douward. & þe spices & þan þe ten hestes & þan þine fyue wittes.

10 **S**chrift schal he sop ne leiȝe nouȝth on þi seluen, **Q**Vi¹ causa humilitatis mentitur fit quod prius non fuit. id est. peccator, ¶ pat is he pat leiȝep opon hym seluen for mychel lowenesse makeþ hym synful þeiȝ he arst nere,

15 **B**onorum meritum est culpam cognoscere vbi culpa non est. ¶ Goode it is to ben aknowen of þe lowe man of hert gylt þere non is². for often we agylt pat we ne wot nouȝth of³ and wenen to done a litel synne & we done a gret synne & weiȝen it lesse þan we schulde & pat is als yuel oīper wers seiē we þan as Anselme seiþ.

20 **E**ciam⁴ bonum vestrum ita est alio modo corruptum vt possit non placere aut certe displices deo. ¶ Jn vs nys no gode dede for oure good is goddes. & oure synnes ben oure owen And whan j do þe gode pat god haþ sent me sum yuel of myne is euere menged þere among and forfreteþ
25 it. for oīper ich it do vngladlich oīper to late. oīper to raþe. oīper to litel. oīper to mychel. oīper j lete wel þere of þeiȝ j wolde pat non it wist. oīper ich wolde pat Men it wist oīper j do it schemeleslich oīper vnwiselich. & þus euermore sum yuel of myne is menged wip þe good pat god haþ sent me pat litel j may praise
30 my seluen oīper nouȝth seint marie whan swich holy men seiden þus by hem seluen what may we wrecchen þan saye Poule seiþ.

Scio⁵ non est in me hoc est in carne mea bonum. ¶ Jn me seiþ seint Poule nys no good dede pat is in my

¹ In the margin: *Augustinus*

² is: s possibly corrected.

³ p. 432 b.

⁴ In the margin: *Anselm*

⁵ In the margin: *Paulus*,

flesche Nou þan þere nys non oþer bot take an enen waye of
 mesure ener bitwene hope & drede . nouȝth drede hym to mychel .
 ne hope to mychel in his mercy þat we ligge þe lenger in oure
 synnes for¹ hope of his mercy, bot haue swich drede to hym as
 þe good wyf hap to hir housbonde, þat is a loue drede for loue 5
 þat sche hap to hym . sche dredeþ hir to agilten hym . and þeiȝ
 sche agilt hym sche nyl nouȝth fleiȝ fram hym nomore wil god
 þat we do . For agylte we hym neuer so mychel ȝut he wil þat
 we come to hym and þe more þat we han agylt hym . þe gladder
 he is of oure come aȝein to hym and turne oure hertes to hym 10
 for he seiþ hym seluen in þe godspel . He is gladder of o synful
 man þat comeþ to hym and doþe hs penaunce here . þan of an
 hundreþ alle bot on riȝthful þat neuer duden penaunce . It mote
 ben vnderstonen in þis manere . childer þat dyen er þan hij ben
 cristened² hij ne done no gode werkes napeles hij ben riȝthful 15
 þorouȝ her cristendom . also men þat lyen in her synne til þe last
 endynge & þan han grace of repentaunce ac hij ne han done no
 gode werkes here whare of hij owen to resceyuen any mede of
 in heuene bot þorouȝ her repentaunce and after her repentaunce
 here wheper it be litel oþer³ mychel . for so sory may a man 20
 be oþer a womman þat hij han agylt her lorde þat he wil ȝiue
 hem ful heiȝe mede in blis ac god seiþ⁴ þis worde,

Retribuet⁵ vnienuque iuxta opera sua, ¶ þat is he
 schal ȝelde vche man after his werkes and þerfore j rede
 þat vche man be aboute to do good werkes als many as he mai 25
 hym seluen . & ne trust nouȝth to gretlich to oþer mennes werkes
 & fonde forto wite which ben þe sex werkes of mercy & do hem
 for þere of schal he be chalenged . þat is fede þe hungry & cloþe
 þe naked & ȝif þe þrusti a drynk and herberewe þe herbereweles .
 & visite þe seke & þe prisouns and seint austin setteþ þerto þe 30
 seuenþe berie þe dede þise þat haue nede . & ȝiue nouȝth hem
 þat han ynouȝ for of hem gete ȝe bot litel mede . And ȝif any
 is þe craker for wel fare forto done synne þorouȝ þat þou ȝiuest
 hym . þou may liȝthlich gete þe pyne for hym & no good for

¹ for: *f* probably a correction over a half-erased letter.

² cristened: *i* added above the line.

³ p. 433 a.

⁴ seiþ: *i* added above the line.

⁵ In the margin: *dauid*.

pou sustenes hym in his synne for wel fare he ne may nouȝth
 tempre hym seluen . & also ne troste nouȝth to gretlich in her
 biddynge so þatow dō þi seluen þe lesse ⁊ rede Of swich men
 he is more ioyful þat is þe man þat forsakeþ his synnes & doþe
 5 here good werkes mo þan he dude yuel werkes . as poule dude,
Schrift owe to ben willes & weldes & nouȝth drawn of þe
 þatow canst saye men ne schull nouȝth asken bot in nede
 one for yuel þat may come þere of bot ȝif it be þe wiselicher
 asked . Ac his schrift fader owe forto aske hym ȝif he wot which
 10 ben þe dedlich synnes & þe ten comaundementȝ . and þe twelue
 Articles¹ of þe feiþ þat ben in his crede . And ȝif he ne can hem
 nouȝth he is endetted forto techen hem hym . & his pater noster
 namelich for his bileue is comprēhended in þe pater noster . of
 alle bedes it is þe best And his fyue wittes he owe forto reherce
 15 hem hym ȝif he vnderstonde þat he ne can hem nouȝth . for oft
 þ men seien on olde² Englisch . he þat wil nouȝth whan he may .
 he schal nouȝth whan he wolde . ne more foly ne mai be þan
 sett god terme for þe terme is in goddes honde . And þerfore
 recheþ þerto whan he bedep it redy And elles' pou may loke eft
 20 þere after a good while er it come & Poule seiþ whan he bedep
 þe his grace reche þerto wip boþe þine handes ȝif pou wenest
 wel to do austin seiþ.

Coacta confessio deo non placet, ¶ Schrift yneded³ ne
 quemēþ nouȝth god Ac bettere is late þan neuer Austin seiþ,
 25 **N**umquam⁴ sera penitencia si tamen vera . ¶ Nis
 nouȝth to late schrift þat is soþlich ymakēd Ac better is
 as dauid seiþ,

Re floruit⁵ caro mea & ex voluntate mea confite-
 bor ei, ¶ þat is ⁊ schal florie my flesch and wip my goode
 30 wille schryue me,

Flores⁶ apparuerunt in terra nostra, ¶ þat is floures
 schewed faire in oure⁷ londe . þat is to saye gode werkes

¹ Articles; *l* possibly corrected from *h*.

² *olde*: the first letter uncertain; possibly *e*.

³ p. 433 b.

⁴ In the margin: *aug*.

⁵ In the margin: *dauid*.

⁶ In the margin: *in cant*.

⁷ *oure* above the line, *her*, on the line, being crossed over below.

han schewed hem in oure londe þat is oure bodies . He þat gop wip good wille to schrift he doþe a way his foule cloþing þat is synne and cloþes hym newe þat is in goode werkes . he takeþ god vn to hym for his delices he seiþ is to wone wip man,

IN libro sapiencie & delicie me esse cum filijs ho- 6
minis ¶ Schrift owe to be owen . noman ne schal biwraie oþer . Ac many cummen nouȝth elles schrynen hem bot hij nempny oþer . Ac by name ne schull hij nouȝth nempny hem . Robert ne William . Ac hij schullen saye what ordre he is of monk oþer Frere . Bisschopp oþer Clerk . Wedded man oþer womman for þe 10 heizer ordre or dignite þe more is þe synne

Schrift schal be stedfast wille to lete þe synne & holde þe penauce . ynouȝ is þat he seiþ to þe preest ich am in wille to lete my synne þoruȝ goddes grace . & ȝif j falle to come aȝein

VAde¹ & noli amplius peccare . ¶ Loo askep god nomore 15 sikernesse bot goo & wil synne nomore .

Schrift owe to be biþouȝth bifore longe of fyue þinges . gadereþ ȝoure synnes of alle ȝoure eldes and so vpward þan þe stede and in vche elde . and bigynne att childehode & so vpward . and þere after þine fyue wittes & by all² þine lynes sundrilich . 20 tymen & stedes . nou ȝe han þe sextene stiches þat ben þe sextene dolen þat ich bihiȝtte ȝou to tellen ȝou schrift . þis þat ich haue now seiðe is bihouelich to alle men & is þe fift dele of þis book

Now to men & wymmen þat willen ben parfyt in goddes seruisse oþer sechen after þat lyf . pride . gret hert . onde . 25 oþer wrapþe slouþe . ȝemeleshede³ of ydel speche & ydel þouȝttes . and ydel hereynges . fals gladynge . lieuy mournynges . ypocrisie . mete . drynk to litel oþer to mychel . grucchyng . & grym chere . silence breken . ȝiȝth to longe to any þing bot to god . & to his worschipes . houres & bedes mysseiðe wip outen ȝeme of hert 30 oþer in vntyme sum fals⁴ word of play . of leiȝtter . schedyng of erummes Lete þinges moulen . cloþes vnwasshen . & vnsewed . broken nappe . oþer . dische . oþer spon . ȝemeles witen any þing þat men wip faren . keruyng for ȝemeleshede . of þellich þinges

¹ In the margin: *dominus*

² Under *all* a red stroke.

³ *ȝemeleshede*: on 3 traces of erasure.

⁴ p. 434 a.

schriueþ þou . for þer nys non so litel þing þat þe deuel ne
 abreneþ it on his booke . nouȝth þe lest drepe of ale oþer of ani¹
 lykour þat may man² to helpe . Ac schrift & sorouȝ of hert it
 schraueþ a way al clene . þan ich rede þat vche man oþer wom-
 5 man ȝiue hym als litel to writen as he lest may . And wymmen
 beþ war whan ȝe gon to schrift of fleshlich³ fondynges gop to
 non bot ȝif ȝe wot wel þat he be gostlich man . bot it be in doute
 of dep . & ȝe ne may haue non oþer þus ȝe may þan saie Flesch-
 lich fondynges gon to fer vpe me . þat ich hadde oþer ich haue
 10 my feblesse gop to swipe vpe me for myne foule ȝoutes as þeiȝ
 ich hunted þere after . ȝif ich were wyse it ne schulde nouȝth
 so ich am a ferde þe delit in þouȝth lasteþ to longe & so ofte
 þat it comeþ to skilles ȝetinge ne dar ich bidde þou non oþerewise
 do to none ȝonge prestes⁴ ne to olde . bot ȝif þat hij ben þe
 15 bettere . Ac whan ȝe come to a good gostlich man telleþ out þan
 þat foule filþe so openlich þat þou þenche þat ȝe hyrt his eren .
 Liȝth giltes ben forȝouen þou onon riȝth . Alsone as ȝe aperseceyuen
 it falleþ adoun to þe erpe & seggeþ ich haue agylt lorde & seip
 mea culpa . lorde ich crie þe mercy þe preest ne þar nouȝth
 20 legge opon þou no penaunce bot litel for swich giltes a . pater
 noster . oþer a psalme . Ac in⁵ þe Absolucioun he schal saie
 þus Al þat ȝe euer don mote stonde þou in remissioun of ȝoure
 synnes & haueþ done .

25 **N**ow vche man of þe commune⁶ poeple ne can nouȝth saye
 al þis þat is writen in þis booke ne on þis manere . þerfore
 hij moten done þus whan hij gon to schrift . hij mosten biþenchen
 hem bifore longe bisilich & gaderen to gedre as hij mowen &
 cummen & tellen þe seucne dedlich synnes . þe ten comaundementȝ
 her fyue wittes hou hij han dispended hem . ȝif hij cummen hem
 30 nouȝth her schrift fader mote techen hem & he is endetted
 þerto & ȝe asken hym hem . & ȝoure bilene he owe to teche þou
 also . & ȝif ȝe ne aske nouȝth . ne he ne techeþ þou nouȝth þan
 schal it falle as god seip in þe gosseþell . whan þe blinde ledeþ

¹ *ani* added above the line.

² *man*: *a* corrected from *e*.

³ *fleschlich*: on the second *ch* traces of erasure.

⁴ *prestes*: the first *s* touched up.

⁵ At the end of this MS.-line, an erasure between the columns.

⁶ *commune*: *u* probably by correction.

þe blinde . þoþe fallen in þe dicke . And so schullen hij falle in
 to þe dyche þat is in to þe pyne of helle for ʒemeleshede¹ þat
 ʒe no wolden nouȝth sechen þat god haþ forboden ʒou to done .
 ʒef þe preest seþ þat ʒe beþ vncummand² & nyl nouȝth teche ʒou .
 þoþe ʒe³ schullen gon o waye & saie ʒou forsoþe & who þat seiþ 5
 ʒou oþer he leiȝeþ apertelich & desceyueþ ʒou þoþe in body & in
 soule for þoþe schull ben on wiþ outen ende . For als wel schal
 þe body be pynd atte day of dome as þe soule as hij ben⁴
 here & in þat ilch elde þat ʒesus crist was whan he died in þe
 state of þritti wyntere schal vche man & womman arise man in 10
 his lyknesse & womman in her liknesse . Ac al is cleped man in
 holy wrytt for al comen of man . And whan ʒe han telde als
 mychel as ʒe can . þan haueþ a drede in ʒoure hert þat ʒe ne
 can nouȝth telle alle ʒoure defautes . & sorouȝeþ . & a will to leten
 ʒoure⁵ trespas for euer als forþe⁶ as ʒe may . so þat ʒe wolde 15
 raper suffre ded þan do it any more þoruȝ þe grace of god &
 þan haueþ a stedfast bileue þerwiþ al þat god wil forȝiue ʒou aȝ
 ʒoure trespas ʒif ʒe be in þat wille þat ich haue iseide to forne
 & elles nouȝth . & here ensample & proue gode ynouȝ . ʒe wot
 wel ʒif a man haue stiked ʒou & comeþ & askeþ ʒou forȝeuenesse . 20
 als longe as ʒe seep þat he is in wille forto stike ʒou eft ʒe ne
 wil nouȝth forȝiuen it hym þeiȝ he ask ʒou forȝiuenisse And ʒif
 ʒe dude me þenche þat ʒe were more þan a fole . Now wiþ euerych
 dedlich synne þat a man doþe he doþe god on þe rode in als
 mychel as in hym is for he dyed for synne . & he wot þi þouȝth 25
 & þi will þat þou wilt done hym eft on rode . he were a more
 fole þan þou by als mychel as he is wiser þan þou ʒif he forȝaf
 it þe And þerfore ne þenche noman of forȝeuenesse⁷ of synne
 of god als longe as he ne haþ will to leten his synne ne no
 sorouȝ⁸ þerfore for he mote haue þoþe oþer elles it nys nouȝth 30
 worþ þat he doþe . Now on þis manere is þe schortest schrift þat

¹ *ʒemeleshede*: originally two words, connected by a hyphen.

² p. 434 b.

³ ʒe: ʒ a correction on erasure for s(?)

⁴ *ben*: e partly effaced

⁵ ʒoure: ʒ probably by correction.

⁶ *forþe*: the second letter indistinct, blotted.

⁷ *forȝeuenesse*: the seventh letter not quite clear.

⁸ *sorouȝ*: the second u by correction.

is þu saie þou forsoþe Ac a man may go oft to schrift þat liþe in
his synne forto aske conseil hou he may wipstonde synne he
may haue þe soner *grace* to leten his synne. After schrift falleþ
to speken of penaunce þat dude hote & þis is þe sext dele of
5 oure book,

Al þat men done here of goode werkes to kepen hem *fram*
synne al is strong¹ penaunce & martirdom to hem þat
kepen hem out of dedlich synne for hiȝ hongen wip Jesu crist
on þe rode as Poule seiþ,²

10 **S**³ *compatimur conregnabimus*. ¶ þat is to saie, ȝif
we scotti wip hym here of his pyne on erþe we schull scotti
wip hym of his blis in heuene for þi seiþ saint Poule,

Mechi⁴ *autem absit gloriari nisi in cruce domini*
nostri iesu christi. ¶ And al holi chirche it seiþ,

15 **N**⁵ *Os autem gloriari oportet in cruce domini nostri*
iesu christi. ¶ Al oure blis & al oure gladnesse mote
be in Jesu cristes rode. þis woord likneþ to alle men & namelich
þat gon to ordre & *parfytt* lyf whas blis aȝtte al to ben in
goddess rode holelich. Now echil tellen of þre manere of goddes
20 ycorne, ¹/₂ þat on ben likned to good Pilgrimes. þat oþer to dede
men. þe þridde to hongen on rode wip her goode wille wip Jesu
crist. þe first ben good. þe oþer ben better. þe þridde ben al þe
best. to þe first seiþ saint Peter,

O⁶ *Bsecro vos tamquam aduenas & peregrinos ut*
25 *abstineatis vos a carnalibus desideriis que mi-*
litant aduersus animam. ¶ Ich halsi þou he seiþ as good
Pilgrimes þat ȝe wipholde þou *fram* flessches lustes þat arisen
aȝein þe soule. þe good Pilgryme holdeþ *enere*⁷ forþ his riȝth
weye. þeiȝ he se oþer here⁷ ydel gamens⁸ & wonders by þe
30 weye he ne wipstondeþ noȝt as foles done ac holdeþ forþ his

¹ MS.: *strong*, the last word in the line, "ng running over into the margin.

² p. 435 a. At the bottom of the page, a hand pointing upwards between the columns.

³ In the margin: *paulus*.

⁴ In the margin: *paulus*.

⁵ In the margin: *petrus*.

⁶ Between *enere* and *forþ*: *we* crossed over.

⁷ *here* added above the line.

⁸ *gamens*: *a* corrected, probably from *o*.

waie & heizeþ toward his gyst . he ne bereþ nouȝth wip hym bot searslich¹ his spendynge, ne cloping bot þat hym nedep als liȝthlich as he may . þise ben þise holy Men þat ben in þe werlde hij ben þere as Pilgrymes & wip good lyf ledynge here gon to þe blisse of heuen as poule seip.

5

Non² *habemus hic manentem Civitatem set futuram inquirimus* . ¶ Here haue we no wonying ac we sechen anoper þat is to comen & libben by þe lest þat hij mowen libben here þeiȝ hij ben in þe werlde bot done as þe Pilgryme . For Pilgrime goþ³ wip mychel trauaile to seehe good halewen 10 as seint jame & oper & ne hap no pouȝth bot þat he were þere . So done gode men in þe werlde han no pouȝth bot al vp toward heuene & hou þat hij mowen queme god to come þider forto finden god hym self & his moder marie & alle his holy halewen to lyne wip hem wip outen ende . þise men finden seint julianes 15 herberewe þat way ferand⁴ men clepen to . þise ben good ac zutt ben oper bettere . for þeiȝ al ben hij Pilgrimes & gon forþ in þe werlde hij bi-comen burchmen . for of sum þing þat hij seen in þe werlde hij leten good þerof⁴ and atstonde⁵ sum del . & many þing falleþ to hem þorouȝ which hij ben yletted so þat more 20 harme is hij comen late hom & summe neuer,⁶ who is þan more out of þis werlde þan þe goode Pilgrime þat hap þis werldes good vnder honde & loncþ it nouȝth ac ȝineþ it as it cometh & goþ vntrussed liȝthlich as Pilgrim . þise ben good ac þise ben better þat þe apostle spekep of & seip.

25

Mortui⁷ estis & vita vestra abscondita est cum christo in deo & cum apparuerit vita vestra tunc vos apparebitis cum eo in gloria . ¶ Ȝe ben dede ȝoure lyf is yhudde wip crist in god & schal springen after þe daweyng after niȝttes þesternes And wip hym ȝe schul springen 30 clerer & briȝtter þan þe sunne in his blis . þo þat ben þus ded .

¹ *searslich*: over a erasure.

² In the margin: *paulus*.

³ *goþ*: þ a correction for *s*.

⁴ From the end of this MS. line, between the columns an erasure, partly effacing *d* in *ferand* and *f* in *þerof*.

⁵ *atstonde*: the first *t* inserted above the line.

⁶ p. 135 b.

⁷ In the margin: *apostolus*.

her lyf is heizer þan þe Pilgrym . for he hap many lettynges þat
 þe dede ne hap nouȝth For þe dede ne holdeþ no tale þeiȝ he lye
 vnberied & rote abouen erþe praise hym oīper lak hym do hym
 schame al hym is yliche leef . þis is a sely dep þat makeþ quyk
 5 man . And sikerlich who so is þus ded in þis werlde þat is þat
 he ne holdeþ no tale þeiȝ men mysdone hym oīper myssayen
 hym . haue he sorouȝ . haue he wo . he goþ euermore forþ & ȝineþ
 no tale þere of In þis man oīper womman liueþ god as seint
 poule seiþ .

10 **V**uo¹ ego iam non ego . vinit autem in me chri-
 stus . Ich liue nouȝth ich ac crist liueþ in me as þeiȝ
 he seiðe werdelich speches & werdelich pouȝttes & alle werde-
 lich pinges alle ȝ finde ded in me for alle myne wittes ich haue
 ȝouen to crist hym forto seruen & herien & louen þus is enereych
 15 Religioun ȝif hij liuen ariȝth as Religious auȝtt to done² . þus
 hij ben ded to þe werlde & quyk in crist . þis is an heiz staire
 Ac ȝut þere is an heizer . Ac who stood euere þere inne god it
 wott þat is he þat seiðe þus .³

20 **M**ichi autem absit gloriari nisi in cruce domini
 nostri Jesu christi per quem michi mundus
 crucifixus est & ego mundo . ¶ þat is he þat seiðe þus
 crist me schilde forto haue any blis in þis werlde bot onelich
 in Jesu cristes rode my lorde þorouȝ whom þe werlde is me
 vnworpi here as þef þat is honged a lord hel ȝe stode he þat
 25 spak on þis wise . þise ben þat no gladnesse han here in her
 hert bot whan hij han sorouȝ & wo for Jesu cristes loue . þese
 stonden heizest & þise ben þe good men þat speken fast of her
 lorde & many scornes & many schames han þefore . & þat is al
 þair gladnesse & þefore hij nyllen nouȝth leten it for non harme
 30 þat man may don hem þeiȝ hij deden hem to þe dep þefore .
 þis staire is þe heizest staire of all þe oīper & þis a man may
 haue þat liueþ in þe werlde & trauaileþ for his mete as Poule &
 Petere duden ȝif hij willeþ . for hij nere in non oīper⁴ Religioun

¹ In the margin: paulus

² done; the third letter originally *m*, the last stroke of which has been altered into *e*.

³ The stop in red ink.

⁴ p. 436 a.

bot lyueden among þe *commune* pople¹ & wrouȝten for her mete
 & ȝeden aboute & tauȝten þe *commune* poeple. þe pilgrim þat
 is in þe werlde many tyme he is yletted to gon his iourne to
 heuene & þat is for non oper þing þat he is letted bot for he
 ne setteþ nouȝth at his will & al his loue in Jesu crist. Ac þe 5
 dede ne ȝineþ no tale of no schame ne of no worschipe. ne of
 hard ne of nesch ne of wele ne of wyne bot suffreþ al in
 pacience. Ac he þat hongep þat is he þat is glad of swich scha-
 mes & secheþ þere after al forto do his lordes worschipp þise
 han hyre ouer hyre. for hij ne ben neuere gladd bot whan hij 10
 han sorouȝ. & wo for cristes loue her lorde, hou schal it ben of
 hem. þat han her blis here *summe* in likyng of flesche. *summe*
 in werldes duele *summe* in oper wickednesse. bot ȝif hij amende
 hem in þis lyf hij ue mowen neuere come to blis bot ȝif hij
 forsaken it² entierlich forsope by no worde þat men may finde 15
 in holy writt. for who so wil go wiþ Jesu crist he most folowe
 his wayes. for he it seiþ who þat wil come wiþ me take þe croice
 opon his bak & folowe me. þat is suffre sorouȝ & wo þolemode-
 lich & be pacient þere inne. Many seien hij wolden blepelich
 þolen flesches hardeschips³ ac schame & tene ne mowen hij in 20
 none manere þolen. Ac þise ne ben bot half honged on goddes
 rode bot ȝif þat hij ben diȝth forto þolen boþe,

VTilitas⁴ & asperitas, ¶ Schame & tene þise two seiþ
 seint Bernard ben two ledder steles þat gon vp toward
 heuen als euen as hij mowen. bitwene þise two ben alle good 25
 þewes sette as stakes in þe ledder þat Men gon vp by. And
 dauid hadde þise two schame & tene. þeiȝ al were he kyng he
 clombe vpward by þise two & seide bodilich to oure lorde

Vide humilitatem meam & laborem meum &c, ¶ Bi-
 holde lord quop he & se my lowenesse & my swynk & 30
 forȝiue me alle myne synnes. Noteþ wel þise two wordes þat
 dauid seiþ. Se my swynk & my pyne & my sore & my sorouȝ &

¹ *pople*: apparently so; the second letter possibly *e* with the lower curve effaced.

² *it* added above the line.

³ *flesches hardeschips* run together at the end of the line.

⁴ In the margin: **ernard**
 s with *s* partly cut away.

my lowenesse aȝein wouȝ & scheme . bope þise biholde in me quop
danid goddes derlyng . ⁊ haue þise two ledder steles.

D Jmitte vniuersa delicta mea . ¶ Leue byhynde me
quop he & werpe away all my synnes & alle my gyltes
5 þat ich he liȝtted of al her beuynesse þat ich may liȝtlich steiȝe
vp to heuene by þis ledder . þise two schame & tene were Elyes
wheles þat he went vp by breȝmande vn to paradys . Fire is¹
hote & rede . by þe hote is euerych wo vnderstonden þat þe
flesche felep & by þe red schame Ac þise two faren as wheles
10 don turnen euere abouten . & ne stonden nouȝth stille . so done
þise two gon & comen sone . & ne lasten none while þis is also
bitokned bi cherubyns swerd þat is bifore paradys ȝates þat is al
breȝmand & wheleand abouten . & non ne comep vn to paradys
bot þorouȝ sorouȝ & scheme þat ouerturnep liȝtlich as þe whe
15 dope & ne lastep no while . And nas goddes rode yrudded &
yreded wiþ his derworpe blode forto schewen on hym seluen þat
pyne & sorouȝ & wo schulden ben yfastned wiþ scheme . nys it
writen by hym seluen.

F Actus est obediens patri vsque ad mortem mortem
20 autem crucis . ¶ þat is he was buxum to his fader
nouȝth one to þe dep ac to þe dep on þe rode . By þat he seiþ
first dep is pyne vnderstonden . & by þat he seiþ dep on rode is
scheme bitokned for swich was goddes dep on rode pyneful &
schemeful . ouer all oþer . who so euere dieþ in god & on goddes
25 rode þise two he most polien scheme for hym² & pyne . scheme
j clepe to be³ holden vnworþi & litel holden by & suffre many
daungers of hem þat per auenture miȝth haue ben vnder hem
& serued hem . in þise two þinges is al penaunce . & aȝein þise
two ben gladnesse & blis ordeynde . aȝein scheme worschipp aȝein
30 pyne delytt in ioie . & blis & rest wiþ outen ende ysaye seiþ.

IN⁴ terra inquit⁵ sua dupplicia possidebunt ¶ Hij
schullen seiþ ysaye in her owen londe welden tofolde blis,
aȝeins two fold wo . þat hij dreizē here .

¹ p. 436 b.

² *hym*: on *h* traces of correction.

³ *be*: *e* apparently by correction.

⁴ In the margin: *ysayas*.

⁵ *inquit*: *t* on erasure.

Iacobi¹, mali nichil *habent* in celo boni vero nichil in terra. ¶ For as þe yuel ne han no lott in heuene, nomore ne han þe good no lott in erþe ne þenche noman longe þeiȝ he suffre wo & scheme & tene in vncouþ þede & in vncouþ londe for so hap many gentil man & womman þat ben in vncouþ þede done. whan hij han comen in to vncouþ londes & han no spendynge hij neren noþing aschamed to done what men wold² bidden hem done. And so mote vche man swynk oute & at home rest. Nis he nouȝth a feble kniȝth þat secheþ rest in þe fiȝth & ese in þe place. 10

Milicia³ est *vita hominis super terram*, ¶ Al þis lyf is a kniȝthschip⁴ þat fiȝtteþ here on erþe as Job witnesseth ac after þis fiȝth ȝif we wel fiȝtten eise & rest abiden vs at home in oure⁵ owen londe þat is heuen riche. Lokeþ now hou witterlich oure lorde hym self witnesseth. 15

Cum⁶ sederit *filius hominis* in sede magestatis sue sedebitis & vos *iudicantes*. Beda. in *sedibus* qui es in *perturbata* in *judicio* honoris *eminencia* commendatur. ¶ Whan j sitte forto demen seiþ oure lorde ȝe schull sitten wiþ me in dome & deme wiþ me al þe werlde 20 þat schullen ben⁷ ydempt kynges kaisers. kniȝttes⁸ & clerkes. In sete is eise & rest & bitokneþ þe swynk þat is here. In þe worschip of þe dome þat hij schullen demen bitokneþ heiȝeschipp & worschipful ouer all. Vnderstondeþ aȝein pyne þat hij suffren here & scheme for goddes loue myldefullich & polemodelich hij 25 schullen haue heiȝeschipp & worschipp. Nis þere nouȝth þan bot þolen glädlich & louelich for bi god hym self is writen,

Quod *per penam* ignominiose passionis venit ad *gloriam* *resureccionis*.⁹ ¶ þat is þorouȝ schemeful

¹ In the margin: *iacobi*. with *j* partly effaced; below the marginal note a small hole.

² *wold*: the second letter resembles *e*.

³ In the margin: *Job*.

⁴ *kniȝthschip*: originally two words, connected by a hyphen, p. 437 a.

⁵ In the margin: *dominus*.

⁶ *ben*: originally *bem* with the last stroke of the *m* erased.

⁷ *kniȝttes*: *i* added above the line.

⁸ *resureccionis*: the first *c* seems to be a correction for *i*.

pyne he com to blisful arist . nys no wonder þan þeiȝ we wrecche¹
synful suffren here pyne ȝif we wil on domesday blisfullich
arisen & so we mowen þorouȝ his grace ȝif we wil biſeen oure
seluen.

5 **Q**uoniam² si complantati simus similitudini mortis
eius simul & resureccionis erimus . ¶ þat is . ȝif
we ben y ymped to þe liknesse of goldes dep we schull ben
lyche to his blisful arist . þat is to saie . ȝif we lyue in schame
& in pyne for his loue . in which two þat he died . þan schullen
10 we ben yliche to his blisful arist . oure bodies briȝth as is werlde
wiþouten ende as seint poule witnessep.

Saluatorem³ exspectamus qui reformabit corpus
humilitatis nostre configuratum corpori clari-
tatis sue⁴ . ¶ Lete oper asemini her bodyes toforne honde abide
15 we oure hele and þat schal asemy oure bodyes after his owen .

Si compatimur conregnabimus . ¶ ȝif we þoly wiþ
hym . we schull blissy wiþ hym . Nis þis good forward . wot
erist nys he no good felawe þat wil nouȝth als wel stonde to
þe harme as to þe byȝete.

20 **I**llis solis prodest sanguis christi qui voluptates
deserunt & corpus affligunt . ¶ God schadde his blode
for all ac to hem it is worþ þat fleiȝen fleschlich likynges &
pyneu⁵ hem seluen fram synne to wiþstonde it . And nys it any
wonder . nys god oure heued & we his lymes . þan his lyme nys
25 he nouȝth þat ne hap non ache vnder so sore akeande heued .
whan þe heued swetep alle þe lymes sweten . And þat lyme þat⁶
ne swetep nouȝth it is tokne þat he leueþ in þe sekenesse . And
oure hened swatt blodȝ swette for oure sekenesse to turne vs
out of þe londe yuel þat alle londes laien on & lyen ȝutt many .
30 þe lyme þat ne swetep nouȝth in swynkful pyne for his loue .
tokne it is þat he leueþ in his sekenesse . Nis þere no bet þan
bot forto kerue it þeiȝ it þenche sore . for bettere is fynger⁷ of

¹ *wrecche*: the first *c* corrected from *e*.

² In the margin: *paulus*.

³ In the margin: *paulus*.

⁴ *sue*: *u* a correction on erasure for *f* or *s*.

⁵ *pyneu*: on *p* traces of erasure; *y* added above the line.

⁶ p. 437 b.

⁷ *fynger*: on *g* traces of erasure.

þan it euer ake. Quemþ he wel god þat þus bilymþ hym seluen,
þat he nyl nouȝth swete nay god it wot he,

OPortebat christum pati & sic intrare in gloriam
suam, ¶ Seint marie mercy it mote so be it seiþ þat
crist schulde suffre pyne & passioun¹ & haue in gon in to his 5
riche & on non oþer wise² and we wrecched synful wil wip eise
steȝe³ to þe sterres þat ben so heiȝe abouen vs. & so swiþe michel
worþ. And man ne may nouȝth a litel cote areren wipouten
swynk. ne nouȝth a paire schon hane wip oute buggynge. oþer
we ben conions þat wenen wip liȝth chep bugge so heiȝe blis⁴ & 10
alle þise holi halewen bouȝten it so dere Neren nouȝth seint
Petre & seint Andrew ystraunȝt opon þe rode þerfore seint laurence
on þe gredire⁵ & lobles maidens tetes ycoruen of & towipered
on wheles. & heuedes ycoruen of. Ac oure sotschipp is so mychel
þat we holde to wel by oure seluen & hij weren lȝche to wis 15
ȝep childer þat han riȝhe faders⁶ þat willes & weldes to teren
her olde cloþes forto haue newe. Oure olde kirtel is oure flesh
þat we of Adam oure olde fader han. & þe newe we schult
vnderfonge of god oure riȝhe⁷ fader in þe arising at domesday
whan oure flesh schal be briȝter þan þe sunne ȝif þat is to⁸ 20
torne⁹ here wip wo. & wip sorouȝ of hem þat her kirtel to teren
on þis wise seiþ ysaye,

DEferetur¹⁰ munus domino exercituum a populo
denulso & dilacerato a populo terribili: ¶ Folk
to lyned & to torne & wonderful schal to oure lorde make pre- 25
sent of hem seluen. þat ben Men & wymmen þat here wipstonden
her flesh likynges & folowen god in sorouȝ & in wo. wip good
wille. Hij teren her olde kirtel forto haue a newe of her fader

¹ MS.: *passioun & pyne* with marks of transposition.

² *weise*: *ise* on erasure.

³ *steȝe*: the first *e* altered from *i*.

⁴ *blis*: *i* altered, probably from *l*, the erased upper part of which is faintly visible.

⁵ *gredire*: *d* apparently by correction.

⁶ *faders*: *ders* squeezed together at the end of the line.

⁷ *riche* added above the line.

⁸ *to* added above the line.

⁹ *torne*: the word, squeezed together at the end of the line and apparently corrected, is somewhat indistinct.

¹⁰ In the margin: *ysayas*.

pat is her Flesche . he clepeth *hem* wonderful folk . For . for hem is þe fende adradd for þi he mened hym Job to oure lorde & seide,

- P**Ellem *pro pelle* &c. ¶ pat is he wil ȝiue fel for fel .
 5 þe olde for þe newe as þeiȝ he seide . ne schameþ¹ me nouȝth to assailen hym for he is of þe totorne folk pat tereþ his olde kirtel & to rendeþ þe olde pilche of his dedlich fel .² for þe vndedlich . pat is þe new fel pat schal schine³ seuen fold briztter þan þe sunne . Ese and fleschest piȝe ben þe deuels
 10 merkes . Whan he seep piȝe in man oȝer in womman . he wot wel pat þe Castel is . pere in þe totorne folk he missep his merkes . for in hem he seep goddes baneres yriztred vp and þerfore he hap mychel drede pere of as ysaye⁴ witnesseth . My leue sir saien
 15 *summe* & is it good now to man oȝer womman to done hem seluen so wo . & þou ȝelde me answee of two men pat ben seke . pat on forbereþ of mete & of drynk and drynkeþ bitter drynk and so wexeþ hole . & pat oȝer takeþ al pat his hert stondeþ to & sterneþ onon riȝth . wheþer loueþ hym seluen more & is wiser of piȝe two who is pat nys seke of synne . & god for oure seke-
 20 nesse drank bitter drynk on rode . & we ne wil nouȝth bitters biten for oure seluen . Nis þere non oȝer sikerlich his folower . we mote be wip pyne & wo . & elles ne come we noȝt þere he is . ¶ Leue sir saien *summe* wil god so wrekefullich wreken hym of synne . Ȝe man oȝer womman look now hou he it hateþ .
 25 Hou wolde a man bete pat ilch þing self & he it hadde pat for gret hate bete pereof þe schadewe & all pat hadde þerto any liknisse . God fader al myȝtty hou bitterlich bete he his derworþe son Jesu crist oure lorde pat neuere ne hadde synne . & we schul ben yspared pat beren on vs his sones dep . þe wepen pat slouȝ
 30 hym pat was oure synnes . & he ne hadde nouȝth of synne bot schadewe one . & he was in pat ilche schadewe so wonderlich & so sorouȝfullich ypyned pat er it com þerto for þretenyng pere of he bisouȝth his fader to deliuer hym þer of .

¹ *schameþ*: *sch* possibly on erasure.

² p. 438 a.

³ MS.: *schinen* with *n* expuncted.

⁴ Between *ysaye* and *witnesseth*: *seip* struck over.

TRISTIS¹ est anima mea vsque ad mortem. pater mi
 si possibile est transeat a me calix iste, ¶ Sore
 quod he ich am adradde azeins þis pyne. my fader ȝif it may
 be spare me at þis tyme. þeiȝ: þi wille be done & nouȝth myne
 euer his derworpe fader. for þi ne forbare he hym nouȝth þat. 5
 Ac laide opou hym so bitterlich þat he bigan erie wip rewful
 steuen Heloy. heloy. Lamaꝛabathany. mi god mi god my derworþ
 fader hastow al forsaken me pine on lepy son þattow betest so
 hard. For al þis ne lete he nouȝth ac bete hym so longe² & so
 swipe grimlich þat he starf on þe rode. 10

Disciplina pacis mee super eum. ¶ þus oure betynge
 þat þret vs forto smyten as þe moder þat is rewful doþe hir
 bitwene her childe. & þe sternesse of þe fader whan he³ it wil
 beten. þus dude oure lorde JESUS crist keped on hym seluen 15
 deþes dynt to schilden vs þerfro blissed be mercy for whore so
 mychel dynt is it bulþeþ⁴ azein to hem þat neiȝ stonden. soþelich
 who þat is neiȝ hym þat keþeþ þe heuy dynt it wil bulþen opou
 hym & it nyl neuere greue hym. For þerby he may see ȝif þat
 he stonde neiȝ hym. ȝif it so be þat he suffre so sorouȝ & wo 20
 gladlich and þolemodelich for his loue þat þoled for hym so
 hard dyntes forto brynge þe & me & all men. þat þen vnder his
 lawȝe to þe blis of heuene & take vs fram⁵ þe pyne of helle.
 For al oure pyne þat we may suffre al nys bot as a litel dust
 of bulþynge. azein þe wo þat he suffred, ȝe seien many. what 25
 is god þe better þat j pyne for his loue. Leue man & womman
 god þencheþ good of oure good for oure good it is ȝif we doo⁶
 þat we owen. Nimeþ now ȝeme of þis ensample. A man þat were
 went in to fer cuntre & men com & telde hym þat his spouse
 were⁷ sore⁸ alouged after hym⁹ & wip outen hym ne¹⁰ miȝth 30

¹ In the margin: *nus*

² *longe* squeezed together at the end of the line.

³ p. 438 b.

⁴ *bulþeþ*: on *b* traces of erasure.

⁵ *fram*: the abbreviation-mark for *ra* on erasure.

⁶ *doo*: after the last letter an accidental short stroke down below the line.

⁷ *were*: *ere* on erasure.

⁸ *sore*: *e* on erasure.

⁹ *hym*. *m* nearly effaced.

¹⁰ *ne*: the first letter originally *m* with the last stroke altered into *e*.

noman gladen hir sche is so pouzt opon his loue pat sche were
bicomē al lene nolde hym nouȝth better liken þan men seide
hym þat sche were wedded to oþer and forhored hym . & lyued
after her delices,

- 5 ¶ Also þe lorde of þe soule spouse þat seep al þat sche doþe
þeiȝ he sitte heiȝe he is ful wel ypaied þat sche mourne after
hym . & he wil hiȝe to hir mychel þo þe swiþer wiþ ȝeme
of his *grace* . oþer fecchen hir along vn to hym to glorie & to
blis wiþ outen ende ne grope¹ hem non to nesche ne to softe j
10 rede to biswiken hem seluen . for non ne schal witen hem clene
in chastite for þing þat hij mowen² wiþ outen two þinges as
seint Alrede seiþ & wrot to his suster . on to þe body an oþer to
þe soule . þat is pynsyng in flesche wiþ fastyng wakyng & disci-
plines wiþ hard weryng & hard lair³ & grete swynkes . þat oþer
15 is hert þewes þat longeþ to þe soule . deuocioun . rewfuls loue .
polemodenesse & oþer swich vertuez . Now here may a man ask
ȝif god selle his *grace* . nys his *grace* to ȝiuen my leue childer
þeiȝ clennessē of chastite be nouȝth by meded ac ben ȝeuen of
his *grace* þe vngracious stondeþ here aȝein & makeþ hem vnworþi
20 to haue so heiȝe þing þat nilleþ nouȝth swynken þefore . bleþelich
þolen hard bitwene delices & eise & flesh est who was euer
chaste . who bred euere fyre inwiþ hem bot ȝif hij brent . pot þat
plaieþ nyl it ben ouerladen oþer cast þerinne colde watere oþer
wiþdrawe þe brondes . þe wombe pot þat walleþ of⁴ metes &
25 more of drynkes þise ben neiȝ neiȝbours to þat touȝ lym þat hij
delen þer wiþ þe⁵ breune of her hete . Ac many þe more harme
is ben so fleschlich wise & dreden hem so gretlich þat her heued
schal aken . & her body schulde febli to swiþe and witen so her
hele þat þe gost vnstrengþes and wexes seek in synne . And þo
30 þat schulde lechen her soules wiþ birewsyng of hert & pynnyng
hij bicomē Phisiciens & bodilich leches . dude so seint Agaȝ þat
ansuered & seide to oure lordes sonde . þat brouȝth salue to hen
her tetes.

¹ *grope*: the third letter uncertain.

² *mowen*: *w* touched up.

³ *lair*: *r* touched up.

⁴ p. 439 a.

⁵ *þe* added above the line.

Medicinam¹ carnalem corpori meo numquam adhibui. ¶ *pat* is. Fleschlich medicine sche seide ne desired ich neuere. Ne telleþ men of þe þre holy men *pat* were duellande to gedre. & *pat* on was ywoned for his colde mawe to noten hote spices & was squaymous of mete & drynk. & þe oper to þeiȝ hij 5 weren seek nomen neuere ȝeme what was hole ne what was vn hole to eten ne to drynken. Ac nomen euere forþ what so god hem sent. ne maden hij neuere strengþe of cetewale ne of gyn-giuer ne of clowes gilofre. And on a day hij alle þre were fallen on slepe in her gardyn & he *pat* was oorne of mete & of drynk 10 lay bitwixen hem two. And an holy man fram fer seiȝ hou *pat* oure lefdy com a doun fram heuene & tweie maidens wip hir & *pat* on bare as it² ware a box wip letewarie wip a styk of gold & putt in *pat* ones moupe of þis letewarie. And þe maiden ȝede to hym *pat* lay a midde. nay *quoth*³ oure lefdy he is his owen 15 leech. goo ouer to þe prid. An holy man stode & bihelde al þis. Napeles whan þe seek han at honde *pat* wil done hem good hij it mowen wel noten. Ac to desiren it gretlich ne sehal noman ich rede. For ȝif *pat* hij ben angri and desirand gretlich it nys nouȝth good to *queme*⁴ god And his deciples speken of soules⁵ 20 leechecraft. & ypocras & galian of bodilich leechecraft ac *pat* on was better lerned of cristes leechecraft þan *pat* oper & proued *pat* fleschlich wisdom is deþ to þe soule.

Prudencia carnis &c. ¶ *¶* Job⁶ *procul odoramus bellum*. ¶ *¶* Job seiþ who *pat* dredeþ flesches yuel er it 25 come þe soule waxeþ seek þerþorouȝ & we þolen soule yuel to astirten flesches yuel al day. as þeiȝ it were better to þole sekenesse. hede ache. grindyng in þe wombe þan þole it nouȝth. For als longe as þe flesche hap his likyng & helpe. he is þral vnder synne. & þis ne saie j nouȝth so *pat* wisdom & mesure be euere 30 ykept in boþe parties *pat* moder is & norice of good þewes. Ac we taken oft wisdom & nys non. Forsope j saie wisdom is *pat* euere a man do soule hele. Ac whan men mai nouȝth boþe

¹ In the margin: *Agatha*

² *it*: *i* effaced.

³ MS.: *quoth* the last word in the line.

⁴ MS.: *queme* the last word in the line.

⁵ *soules*: over *o* the upper part of an unfinished letter (*l*).

⁶ In the margin: *Job*.

holden it is better take þe soule hele¹ & þat is riȝthwisedome²
 bifore flessches hele & chese bodilich hyrt þan þorouȝ strong
 fondyng soule hirt Nichodemus brouȝth to smeren oure lorde an
 hundreþ weȝttes of mirre & of aloes þe bitter spices . & bitoknep
 5 bitter swynkes & flessches³ pynsyng . hundreþ . is ful tale . & notep
 þis ful . þat is to saie þat man schal fullich pyne his flesche als
 mychel as he may þolen . And in þe weȝzyng is bitokned mesure
 & wisdom . And þat vche man & womman⁴ proue to wirche by
 wisdom & mesure⁵ what þat hij mowen best done & hou seruen
 10 god . þat is pyne nouȝth þe body to mychel ne make it nouȝth
 to craske . bot euere bitwene two holde it as it mai best serue
 god . Now we han seide of bitternesse outwip . seie we now of
 bitternesse inwip *sumwhat* .

Riȝth as Nichodemus brouȝth smeriels to smere wip jesus
 15 body riȝth so brouȝth þe þre maries derworpe aromauce
 for to smeren his body . Nimeþ now good ȝeme . þise þre maries⁶
 bitoknep þre bitternesses for synne . For þis name marie spellet
 bitternesse as marath & mariath done . þe first is bitternesse of
 forþenching of synne whan þe synful turnep hym *fram* synne .
 20 & þis is bitokened by marie maudeleyne þat þorouȝ forþenchinge
 and bitternesse of dede bote þe synful is yturned to oure lorde .
 And þis is vnderstonden by þe first marie maudeleyn . And by
 goode riȝth . For þorouȝ mychel bitternesse & birewsyng sche lete
 hir synnes & turned to god . And forþi þat summe miȝten þorouȝ
 25 to mychel bitternesse fallen in to wanhope Maudeleyn spellet
 toures . Heȝenesse is to hir yseide . þorouȝ þat is bitokned hope
 of heȝe mede of heuene . þat oper bitternesse is wresteling aȝein
 fondynges & þis is bitokned by þat oper marie jacobi . Jacob is
 als mychel to saie as wrestler . & is ful bitter to many þat ben
 30 ful forþ in þe waie toward heuen . for hij moten passen by
 many hilles & wrestlen aȝein many fondynges for as seint
 Austin seiþ .

¹ p. 439 b.

² MS.: *riȝthwise dome*, connected by a hyphen.

³ MS.: *flessches* with the first *e* expuncted.

⁴ & *womman* added above the line.

⁵ MS.: *mesure* & *wisdom* with marks of transposition.

⁶ *maries*; M on erasure.

PHarao¹ *contemptus surgit in scandalum*. ¶ Whiles
 pat þe folk of Jsrael² were in Egipt vnder pharaos honde
 ne ledde³ he³ neuere ferde til pat hij fleizen fram hym . & þan
 wip al his strengþe he went after hem . so doþe þe fende als
 longe as man & womman lyen in synne he nyl nouȝth assailen⁵
 hem Ac whan hij departen fram hym & bigynnen to serue god
 þan he arereþ his baneres pat ben many temptaciouns & fondynges
 boþe bodilich and gostlich .

Sanguinem⁴ fugies & sanguis *prosequetur*. ¶ Fleize
 blode & blode wil euer folowe þe . by blode is bytokned⁵ 10
 synne . fleize synne & synne wil euer folowe þe þe good man &
 womman is euere siker of alle fondynges . sone so pat on god
 anoþer comeþ . þe pridde bitternesse⁶ is longynge toward heuene
 And in þe endynge of þis lyf whan any is so heize pat he hap
 hertrist on entes vnþewes & is as he ware in heuene ȝates . & 15
 alle werdelich þinges hym pinkeþ bitter . And þis is þe pridd
 bitternesse . & is vnderstonden by Salomee . for Salome spelleþ
 pes . & ȝut hij pat han rest & pes & ben clene inwip ȝutt hij
 han in her hert bitternesse of loue pat wipholdeþ hem fram .
 For ȝif her loue here were ended þan hij miȝtten comen to blis 20
 pat hem longeþ to . þus loo in eueryche state regneþ bitternesse
 pat a man hap of werdelich þinges . & longynge . Nymen now
 good ȝeme after bitternesse comeþ swetenesse . for as þe gospel
 telleþ . þe þre maries brouȝtten swete Smerels aromauntȝ to smeren
 oure lorde By aromauntȝ pat is swete is vnderstonden swetnesse 25
 of deuocioun of hert . þe maries it bouȝtten . pat is porouȝ bitter-
 nesse a man mote come to swefnisse . By þis name marie nymen
 euer bitternesse porouȝ maries boone atte Bridale was water
 yturned in to wyne . pat is to vnderstonden porouȝ boone of
 bitternesse pat men mote dreizen . for god suffred bitternesse for 30
 vs . & so mote we for oure seluen . And þan wil god make þe
 hert pat werisch as watere . pat is whan he ne hap no sauour in

¹ In the margin: *augustinus*

² *Jsrael* on an erasure extending down across *dle* in *ledde* , which stands below in the following line.

³ *he*: at the end of the word a long letter seems to have been erased.

⁴ In the margin: *ezechiel* with *i* corrected.

⁵ *bytokned*: *by* partly effaced.

⁶ *bit'ternes*: p. 440 a

nouȝth þat he doþe . þan þorouȝ trauaile of penaunce & of gret
biddinge god it turneþ in to wyne . þat is in to swetnesse of
hert & delytt in god . forþi seiþ þe wise man,

5 **V**sque in tempore sustinebit paciencia & postea
reddicio iocunditas, ¶ þat is polemodelich poly bitter-
nesse awhile & þou schalt sone þere after haue ȝelde in blisse,
tobie seiþ,

Qui post tempestatem tranquillum facit & post
lacrimacionem & fletum exultacionem infundit
10 ¶ þat is blissed be þou lorde þat makes stille after tempest . &
after weping waters makes blisful myrpes,

Salamon esuriens & amar² pro dulci sumit . ¶ Ȝif
þou art of hungred after þe swete . bitterlich þo most byten
first þe soure,

15 **I**bo michi ad montem mirre & ad colles thuris.
¶ J . wil goo seiþ goddes spouse bi þe hill of rechels . by þe
doune of mirre . By rechels is bitokned swetnesse . & by myrre
bitternesse . þat is to vnderstonden ȝif þat hij wil comen to þe
blis of heuen . hij mote suffre here sorouȝ & wo often be seiþ in
20 þat lone book,

Que est ista que ascendit per desertum sicut vir-
gula fumi ex¹ aromatibus mirre & thuris, ¶ Who
is þis þat stiȝeþ vp þorouȝ desert as a litel ȝerd smoky for þe
smel of mirre & rechels . Nou menen hem summe & saien hij
25 ne mowen haue² no swetnesse of god wipinnen³ hem . ne ben
hij noþing awondred pereof . Hij it⁴ moten first abuggen wip
bitternesse of sorouȝ & of trauaile nouȝt wip euerych bitternesse .
For summe gon fromward god wip bitternesse & sorowȝ þat hij
han . for hij neþeþ nouȝth pacient in her anguisch bot elidande
30 wip god & wrabbande aȝeins hym & saien whi fareþ god þus wip
me . In sory tyme was j borne . swich wordes hij seien & many
oper . And þise suffren bitternesses & sorowȝes & gon from ward
god wip al . It is writen in þe godspel þat þe þre maries comen
to ward þe sepulchre,

¹ *ex*; *e* possibly by correction.

² p. 140 b.

³ *wipinnen*: *wip* apparently on erasure.

⁴ *it* added above the line.

VT *venientes vngerent iesum non vt recedentes*,
 ¶ pise maries þat spelleþ bitternessen weren comande to smere
 oure lord & nouȝth goande a waiward Al þat men polen for his
 loue al streccheþ hym to vs ward & makeþ hym swete & soft,
 as þing þat is smered is soft & lipe & nesche to hondlen. And
 nas hym seluen bischett in a maydens wombe þat is a narewe
 stede, so mote vche man bischetten hym þat wil wel kepen his
 soule. þat is he mote bischetten his fif wittes streitlich þat hij
 ne go nouȝth out bot al to goddes worschip. And penehe noman
 longe þeiȝ he be schett fram werldelich þinges whan þe lorde
 of heuene & of al þe werlde bischett so¹ longe hym for oure
 note & þan after þoled many bitternesses for vs. It nys no won-
 der þan þeiȝ we þole bitternes for oure seluen. And also he was
 laide in a cradel, & opou þe rode he was bischett. Now þou may
 answeere me & saie he ȝede out of bope. Ȝe, so do þou, go out
 as he dude wip outen breche & left hem al hole, & so we scholde
 do whan þe gost went out atte last endyng of oure lyf, whan
 þe soule wendeþ out of þe body þat is his hous. þat is as þe
 vtter wal of þe Castel wende out clene of synne & þan wende
 we wel out. Al þis þat .i. saye of flesche pynsynge nys nouȝth
 yseide for good men & wymmen þat ben in clene lyf ac for men
 & wymmen þat lyuen in þe werlde & gropen hem to nesche, &
 for hem þat bigynnen to goo to heiȝe lyf. For whan men setten
 a ȝonge ympe men setten it aboute wip þornes for þat no bestes
 ne schulde comen þerto. And so it is good þat vche man & womman
 sette summe hardschippes abouten hem lest þe deuel wil ouȝth
 snacche to hem ward þat he may hyrt hym so þat he ne dar
 nomore come to hem ward aȝein Ac x rede þat noman ne sette
 hym bot in Mesure ne charge hem nouȝth to gretlich atte first.²
 Ac litel & litel, & so more & more, ȝif þat hij taken al þing in
 mesure. Ac of al penaunce þan is biddynge good, & wip al wo
 þat ȝou comeþ þan beþ glad & leteþ litel of ȝoure seluen & ȝif
 ȝe ben ysette wip þise two þan be ȝe wel & ȝe mowe poly daungere
 of ȝoure vnderlinges bleplich & loudlich, & þan mowe ȝe saie
 wip þe lefȝy þat seiþ in her loue book. 35

Venit delectus meus saliens montibus & transi-
 liens colles, ¶ My lef sche seiþ comeþ lepeande ouer þe

¹ so: over s the upper part of an unfinished letter L.

² p. 441 a

dounes & ouerlepeþ þe hilles . By dounes is bitokned hij¹ þat leden heigest lyf . And hylles ben hij þat ben in² lower lyf . Now sehe seiþ þat hir lef comþ lepeande ouer þe dounes . þat ben hij þat ben to troden here vnder Mennes fete as jesus crist was
 5 & suffren polemodelich & wip goode will scheme & pyne & ben glad þere of And sehe seiþ he ouerlepeþ þe hilles þat ben hij þat ben in lower lyf þat mowen nouȝ poly scheme & pyne ne ben to troden vnder mennes feet her lef ouerlepeþ piȝe . for he ne trostes nouȝth to hem . for he feblesse ne may nouȝth polen
 10 swich tredyng . & þerfore he lepeþ ouer hem & forbereþ hem til þat hij ben heizer & leteþ hem haue sum likenesse of hym as it were a schadewe Astow seest þe hilles stonde vnder þe dounes . so done hij . vnder fongen pyne & wo first Ac nouȝth wip goode wille for hem pencheþ þat it greueþ hem gretlich . napeles alway
 15 hij it suffren . & al þat nys bot as aschadewe to jesu cristes pyne . ac þe dounes ben gladde þat hij it hane & þonken it hym fast þat he sendeþ it hem & þe gladder hij ben . piȝe ben euere honged wip jesu crist & felen þat he feled . Swich a doune was þe good Poule for he souȝth euere þer he miȝth haue most sorouȝ
 20 for þi he seide,

D*E*cimur³ set non perimus mortificacionem Jesu⁴
 in corpore nostro circumferentes vt & vita Jesu
 in corporibus nostris manifestetur, ¶ Al wo quoth he &
 al schame we polien⁵ ac þat is oure self þat we beren on oure
 25 bodi jesu cristes dep liknesse þat it be seen sotillich in vs . wick was his dep on rode god it wot þat þus doþe . he proueþ his loue toward oure lorde . Louestow me . ȝif þou loue me loue wil schewe hym wip werkes outwip .

P*R*obacio dileccionis exhibicio est operis . Item
 30 amor omnia facilia reddit, ¶ Ne be neuere ping so hard loue liȝtteþ it . & softeþ & sweteþ it . what poleþ man & womman for fals loue , & more wolde polen , what is more wonder þan piȝ . þat siker loue & trewe loue & swete loue ne mowen

¹ *hij* added above the line.

² *ben in* on erasure.

³ In the margin: *paulus*.

⁴ *Jesu*: the last letter nearly effaced.

⁵ *we polien* run together.

nouȝth maistrie vs as loue pat is fals . nouȝth for þan a goode¹
 man telleþ pat he knew sum man pat wered² þe haire³ next hym
 & þe brynny abouen it . & bonde his myddel wip brode bondes
 of yrne & picke so pat þe swete þere of was passioun to holen .
 & ȝut he fasteþ & wakeþ & swynkeþ & ȝut he meneþ hym pat⁵
 it ne greued hym nouȝth & bad his schrift fader often teche
 hym hou he miȝth his body pynen & wepe to his schrift fader
 & seide god had forȝeten hym for pat he seudeþ hym no michel
 sekenesse & al pat is bitter for oure lordes loue al hym þencheþ
 swete . god it wot pat makeþ loue . For as he seide oft for no
 þing pat god may do to hym of harme þeiȝ he wolde casten
 hym to helle ne miȝth he neuere finden in hert to louen hym
 þe lesse . And also it was swich a womman pat dude litel lesse.
 þere nys nouȝth bot þonke god pat ȝineþ hem pat strengþe . And
 knowe we þolemodelich oure feblesse⁴ Loue we opers goode & 15
 so it is oure owen . For as seint Gregori seiþ pat of so mychel
 strengþe is loue pat it makeþ opers good oure good wip⁵ outen
 trauaile . Here is þe sext dele of þis book.

SEint Poule seiþ pat all oure hardschipes & all oure fleschlich
 pynsyngeþ & all bodilich⁶ swynkes al is as nouȝth aȝein 20
 loue pat schireþ & brijtteþ þe hert.

EXercitacio⁷ corporis ad modicum⁸ valet pietas
 autem valet ad omnia. ¶ pat is bodilich bisischippes
 is litel worp ac swete & schire hert is good vpe al þing.

SJ⁹ linguis hominum loquar & angelorum &c. Item 25
 si distribuero omnes facultates meas in cibos
 pauperum caritatem autem non habuero nichil michi
 prodest ¶ pat is þeiȝ j coupe mannes langage & aungels¹⁰ &

¹ *goode*: on the first *o* traces of erasure.

² p. 441 b. In the left-hand bottom-corner, a hand pointing upwards.

³ *haire*: a a correction for *e*.

⁴ *feblesse*: *l* inserted above the line.

⁵ At the end of this MS.-line in the margin: *gregorius*

⁶ In the margin, as noted above: *þan* with the last stroke of the *u* cut away.

⁷ In the margin: *þan*

⁸ *E*Xercitacio — *modicum* on erasure.

⁹ In the margin: *þan*

¹⁰ *aungels*: the second letter looks like *n*.

þeiȝ ich dude *opon* my body al þe pyne & passioun þat body
 miȝth polye & ȝaf my body to brennen . & þeiȝ ich ȝaf to pouer
 al þat ich hadde & i ne hadde nouȝth loue þerwip to god & to
 myne euen cristen in hym & for hym . al were yspilt . For als
 5 þe holy Abbot moyses seiþ . Al þe wo & al þe hard þat we polien
 in oure flesche . & al ¹ þe good þat we euer done . Alle swich þinges
 ne ben bot as loomes to tilen wip þe hert . Ȝif an ax ne corue .
 ne a spade ne dolue . & þe plouȝ ne eriȝed who wolde holde hem
 also as noman ne loueþ lomes for hem seluen ac for þat men
 10 wirchen wip hem . also no fleshlich pynnyng nys nouȝth to louen
 bot for þat god þe raper lokeþ piderward wip his grace & makeþ
 þe hert schire & of briȝth siȝth þat none ne may þat hap any
 monyng of vupewes of werdelich þinges For þis loue ablindeþ
 so þe hert eiȝen þat he ne may knowe god ne glady of his
 15 siȝth . Schire ² hert as seint Bernard seiþ makeþ þise two þinges .
 þat is al þat þou doost do it onelich for þe loue of god oiper
 for oþers good & for his biheue . ³ haue in al þat þou doost on
 of þise two ententes . oiper hope & þan doostow wel . for þe latter
 falleþ in to þe first . Haue euer schire hert þus & do al þat þou
 20 wilt . haue wleche hert & al turneþ vn to yuel þat þou doost .

OMnia munda mundis . coinquinatis autem nichil
 est mundum *Apostolus Augustinus* . habe cari-
 tatem & fac quicquid vis voluntate videlicet racio-
 nis . ¶ Ouer alle þinges bep besy forto haue schire hert . Ich
 25 haue yseide biforne þat ȝe ne loue noþing bot god . & þat þing
 þat helpeþ ȝou toward hym . Austin seiþ to oure lorde .

Minus te amat qui preter te aliquid amat quod
 non propter te amat . ¶ þat is lord þe lesse he loueþ
 þe þat any loueþ bot þe . bot loue for þe & in þe . Schirenesse of
 30 hert is goddes loue one . & þat is al þe strengþe of al Religioun
 & of al ordre . *Plenitudo legis est dileccio* . ¶ Loue fillep
 þe lawȝe seiþ seint Poule .

Quicquid precipitur in sola caritate solidatur
 ¶ Aile goddes hestes ben sett in loue . Loue one schal be

¹ In the margin, as noted above: moy
ses with y partly cut away.

² In the margin, as above: Ber
nard with a letter (n?) erased after the
first syllable.

³ p. 442 a.

leide in seint mizels weiße¹ for hij pat most louen schullen be
most in blis . & nouȝth hij pat lyuen hardest lyf for loue it ouer-
weizeþ Loue is heuen stward for his mychel frenesse for he ne
wipholdep nouȝth ac ȝiueþ al þat he hap & hym seluen . & elles
ne kept nouȝth god of þat hirs weie . ¶ God hap agon oure⁵
loue mychel . he hap ȝouen vs & more he hap bihoten vs . &
mychel ȝutt ofdrawep loue . & al þe werlde he ȝaf vs in Adam
oure fader And al þat is in þe werlde he warpe vnder oure feet
bestes foules er þat Adam forgyt it.

OMnia sub pedibus eius oues & boues &c. ¶ And ȝut¹⁰
al þat þere is serueþ þe good to þe soule biheue . & ȝut þe
erpe . summe & mone & al þat þere is serueþ þe mek . & ȝut he
deþe more . nouȝt onelich ȝaf vs al þis . Ac ȝutt he ȝaf vs al hym
seluen þerto² . so heize ȝift nas neuer ȝouen to so lowe wrecches
þe apostle seiþ.

15

CHRistus dilexit ecclesiam & dedit semetipsum
pro ea, ¶ Crist seiþ seint Poule loued so his lemman
þat he ȝaf for hir þe prys of hym seluen . Nymep now good ȝeme
whi men owen to louen hym as a man þat woweþ as kyng þat
loued a lefdy of ferne londe & sent hire many sondes biforne²⁰
þat weren patriarkes & prophetes of þe olde testament wip lettres
enseled and on ende³ he com hym seluen & brouȝth þe gospels
as lettres⁴ yopened & wrott wip his owen blood salutȝ to his
lemman . & loue gretynge forto wown hir wip . & hir loue forto
han in welde . Her to falleþ a tale a wreizen forbisen . A lefdy²⁵
was wip hir fon bisette al aboute & hir londe al destreued⁵ &
sche al pouere wipinne an erpen castel And al miȝtȝy kynges
sou was so vnymete swipe his loue turned opouen hir loue & sent
hire sondes And ȝaf hire many faire ȝiftes & socours of lyues
help of his heize hirde to holden her castel . And sche vnder-³⁰
fenge al as reccheles & so was harded hire hert þat miȝth he
neuer be þe neer of hir loue What wiltow more he com hym
self on ende and schewed hir his faire nebb as he þat was of

¹ *mizels weiße* on erasure.

² *þerto*: to on erasure.

³ *ende*: n corrected from r, of which the lower part of the downstroke has been erased.

⁴ MS.: *þres* the last word in the line.

⁵ p. 442 b.

alle men fairest to biholden & spak to hir so swetelich & wordes
 so mery pat he miȝth þe dede areren to lyue . and he wrouȝth
 many wonders . & dude many maistries toforne her eiȝen . schewed
 hir his miȝth telde hir his kyngdom . bede to maken hir *queene*¹
 5 of al pat he hadd² . & al þis ne halp nouȝth nys þis hoker won-
 der for sche nas nener worþi to ben his honde mayden . Ac so
 debonairte wip loue hap ouercomen hym pat he seiðe on ende
 Dame þou art werred & pine fon ben so stronge pat þou ne may
 nones waies wip outh myne help atflen hem pat hij ne moten
 10 do þe to schame & to dep . And jchill for þi loue nyme þis tiȝth
 vpe me and so rede þe of alle pine fon pat þi dep sechen . And
 I wot wel þe soþe pat I schal bitwene hem nyme deþes wounde .
 and ich it wil take wip gode wille forto haue þi loue & pine bert
 my swete lemmā . Now þan biseche I þe for þe loue pat I . kipe
 15 to þe . pat þou lone me after my dep sippen þou ne wilt nouȝth
 lynes . And þis kyng dude al þis . redd hir of hir³ fon & was
 hym self so wonderlich ytogged & pyned & þan sleyn on ende
 & þorouȝ miracle aros fram ded to lyue . Nere nouȝth þis lefdy
 ouer vnkynde bot ȝif sche loued hym þere after in al þing .

20 **P**Is kyng is Jesus crist goddes son of heuen⁴ pat al þus wouȝep
 oure soule pat þe deuēl hadde bisett in his bandoun . þan
 as gode werroure auȝt to done Jesus crist dude sent first many
 messangeres & fele⁵ duden dede for his lemmans loue to proue
 his loue & drawe hir loue to hym ward & schewed þorouȝ kniȝt-
 25 schiȝp pat he was loue worþi As summe kniȝttes weren wouite
 to done hem in to tournamētȝ⁶ for her lemmans loue . so dude
 Jesus crist lete pirlen⁷ his scheld on vche half as kene kniȝth
 His schelde pat wered his godhede pat was his likham pat was
 ysprad opon þe rode brode as scheld abouen . his streiȝt⁸ armes
 30 & narewe byneþen . as hy mannes wene þere was nouȝth o fote

¹ MS: *que* the last word in the line.

² *hadd*: between *h* and *a* traces of erasure.

³ *of hir* added above the line; in the margin opposite, a small cross, probably to mark the omission.

⁴ *heuen* squeezed together at the end of the line; the second *e* partly effaced.

⁵ *fele*: *le* on erasure.

⁶ MS.: *tourmantȝ* the last word in the line.

⁷ *pirlen*: over *r* the upper part of an unfinished *l*.

⁸ *streiȝt*: *ȝ* inserted above the line.

brode opon þe erpe . Ac þis schelde ne had no sides . þat is bitokned þat his deciples þat schulde haue stonden by hym & ben his¹ sides flowen² fram hym & leften hym as fremed as þe gospel seiþ,

Relicto eo omnes fugerunt. ¶ Hij forsoken hym alle & 5 fledden, away fram hym for he ne halpe nouȝth hym seluen in þat gret nede þis schelde is ȝouen vs aȝein all temptacions as jeremie seiþ,

Dabis³ scutum cordis laborem . tuum . vt post scuto bone voluntatis . coronasti . nos . ¶ Nouȝth þis scheld 10 on scheldeþ vs fram all yuels ac it crounep⁴ vs in heuene,

Scuto⁵ bone voluntatis tue coronasti nos. ¶ þat is wip þe scheld of þi good wille þou haste ȝerouned vs . Scheld he seiðe of good wille for willes he poled þe⁶ dep.

Oblatus est quia voluit. ¶ He offred hym seluen for vs 15 for he wolde so . Now saien summe whi ne miȝttestow wip lesse grene han ȝredd vs⁷ fram helle . Ȝis ȝ wis wel liȝtblicher ac he nolde for whi forto bitaken vs from euerych tellyng aȝeins hym of oure loue þat he so dere bouȝth . Men buggen liȝth cost a þing . þat men leten litel of . And he bouȝth vs wip his blode . 20 derrer þing nas neuer non bouȝth so dere ne neuer ne schal after And al forto drawen oure loue to hym ward þat cost hym so sore . In scheld ben þre þinges þe tre . þe leper . & þe colours . Also was jesus cristes schelde . þe tre of þe rode . þe leper of his body . & coloured wip his blode, þat hiwed it so fair . Also 25 after kene kniȝttes dep men hongen his schelde in chirches in tokne . Also þe croice is sett in chirches in swich stede as men mowen sonest seen it for to þenche þerby on jesu cristes kniȝt-schipp þat he dude on rode for his lemman, Biholde þere on hou he bouȝth hir loue . He lete þirlen his schelde opon his side 30 to schewe hir his hert þat sche miȝth sen hou openlich he loued hir & to drawen her loue to hym,

¹ *his* added above the line.

² p. 443 a.

³ In the margin: *Jeremias*

⁴ *crounep*: *c* a correction on erasure, possibly for *r*.

⁵ In the margin: *dauid*.

⁶ *þe* added above the line.

⁷ MS.: *r*?

Foure heued loues men finden in pis werlde Bitwene goode felawes . Bitwene man & womman . Bitwene wyf & childe . Bitwene bodi & soule . **p**e loue *pat* crist hap to his lemman ouer-
 5 gop all pise foure . men seien he is agood felawe *pat* haiþ his
 15 wedde in þe jewrie to aquiten out his felawe . God almiȝtly leide hym self in þe jewerie for vs & dude his derworþe body on þe rode for vs to aquiten his lemman out of þe jewen honden .
 Neuer ȝut ne dede no frende swich a fordede for anoþer . michel loue is bitwene man & womman . ac þeiȝ sche were ywedded vnto
 10 hym sche miȝth bi come so wicked & so longe sche miȝth bihoren hym wiþ oþer men *pat* þeiȝ sche wolde comen aȝein he wolde hire nouȝth . For þi crist loueþ more his lemman . for þeiȝ his lemman haue hored hym wiþ þe fende fele ȝeres & daies : his mercy is to hir euere ȝare whan *pat* sche wil comen hom & leten
 15 þe fende . Al þis he seiþ¹ hym seluen þorouȝ Jeremie þe prophete,

SJ² dimiserit vir uxorem suam &c. tu autem fornicata es cum multis amatoribus tamen reuertere³ ad me dicit dominus. ¶ Ȝett he seiþ al day þeiȝ þou haue vnwrastlich done biturne þe & come aȝein welcom schaltow he
 20 to me,

Ymmo & occurrit prodigio venienti. ¶ Ȝut it seiþ he ernerþ aȝein hir ȝain come . & werpeþ his armes⁴ abouten her swire who wolde aske more mercy . Ȝut more wonder is .
 25 Haue his lemman hored hym wiþ neuer so many dedlich synnes
 seint Austin seiþ so michel Departyng is bitwene knowleching of man & womman . and god & his lemman . *pat* is þe knowleching bitwene man & womman *pat* man makeþ of a maiden wyf And goddes knowleching bitwipen hym & his lemman makeþ of wyf
 30 mayden,

REstituit inquit job gen²s integre . &c. ¶ Good werkes & trewe bileue . pise two maken maydenhede in soule . Now of þe pridd loue *pat* is bitwene wif & childe . *p*e childe *pat* hadd swich yuel *pat* it bihoued haue a bapþe of blode

¹ p. 443 b.

² In the margin: Jerem with the last two strokes of the *m* cut away.

³ *tamen re* (in *reuertere*) apparently on erasure.

⁴ *armes*: on *s* slight traces of erasure.

er *pat* it were hole . michel *pe* moder loued it *pat* wold make it
a bap^{pe} in her blode forto helen it wip al . *pis* dude oure lorde
to his lemman *pat* was seek of synne & so ysoiled *perewip* *pat*
noþing miȝth clenſe hir bot blode¹ for so it wolde his loue
maken vs bap^{pe} *pere* of yblessed be he *euere* . For pre bapes he
diȝth to his lemman forto wasschen hir june white & fair to his
clene clippyng . *pe* first is baptesme . *pat* oþer is teres junner
oþer vtter ȝif sche be yfled after *pe* first bape . *pe* bridde is
Jesus cristes blood *pat* holdeþ hope *pe* oþer as seint Jon seiþ in
pocalips .

Qui² dilexit nos & lauit nos a peccatis nostris in
sanguine suo . ¶ He loueþ vs more þan any moder dop
pe childe for he it seiþ hym seluen þoroȝ ysaie .

Numquid³ potest mater obliuisci filij vteri sui
& si illa obliuiscatur ego non obliuiscar tui . 15
¶ May moder he seiþ forȝeten hir childe . ac þeiȝ sche do j ne may
nouȝth forȝeten my lemman neuere . & seiþ *pe* resoun whi . In
manibus meis scripsi ter . Jch haue he seide ypeynted *pe*
inwip myne honden . & so he dude wip rede blode opoⁿ *pe* rode .
A man knitteþ his girdel forto haue mynde opoⁿ a þing . Ac
oure lorde forto haue vs in menyng dude þirlen his honden &
his fete & his side for *pat* h nolde neuer forȝeten vs . Now of *pe*
fierþe loue *pat* *pe* soule loueþ *pe* body so strongelich wip alle &
riȝth sori ben in departyng as riȝth leue frendes whan hij schullen
departen asundre . Ac oure lorde wip his good will departed his
soule from his body forto bringe his spouse in to *pe* blis of
heuen .⁴ to hym wip outen ende þere to duellen . þus jesus cristes
loue passeþ alle loues *pat* men fynde on erþe . & wip al *pis* loue
ȝut he woweþ hir more on *pis* wise .

Pro⁵ loue he seiþ oþer it is forto ȝiuen oþer it is forto sellen . 30
oþer it is to take wip strengþe . ȝif it is forto ȝiuen . where
mai⁶ þou better bisett it þan on me . Ne am ich kyng fairest
ne am ich kyng richest . ne am ich heiȝest in kynde . ne am ich

¹ *blode*: e nearly effaced.

² In the margin: *Johannes*

³ In the margin: *ysa* with the second s partly cut away.
yas

⁴ p. 444 a.

⁵ *mai* added above the line.

wisest . ne am ich man hendest . ne am ich man freest . for so
 men seip by large man . pat ne can nouȝth atholden . pat hap þe
 honde pīrled as ich haue . ne am ich alder þing swetest . ne am
 ich man pat neuer schal dye . & þus alle þe resouns whi men owen
 5 to loue me . And þou may finde in me chastite & al manere
 clemnesse for non ne may louen me¹ bot hij holden hem clene .
 Ȝif þi loue nys nouȝth to ȝiuen ac wilt þat men buggen it ȝif it
 schal be selde it owe forto be bouȝth wip loue oīper wip sumwhat
 elles . men sellen wel loue for loue & so men owen to sellen loue
 10 & for nopīng elles & ȝif þine is to selle so ich haue bouȝth wip
 loue . For þe hede loues þat ben ich² haue ykidd toward þe meste
 of hem alle . ȝif þou seist þou nyȝt nouȝth lete it so liȝth chep
 & wilt haue more . þerfore saie what is schal be sett þereon fere .
 for þou ne may noȝt nempny so mychel . pat j nyȝt ȝiue þe more
 15 wiltow castels wiltow kyngdomes . wiltow al þe werlde . jchille do
 þe better . jchill make þe quene in heuene riche blis . þou schalt
 þi seluen³ fold brīȝtter þan þe summe . non yuel ne schaltow felen
 ne no þing ne scheme þe . ne no welþe ne schal faile þe . al þi
 wille schal be wrouȝth in heuene & in erþe . ȝe & ȝet in helle .
 20 ne schal neuer þink so mychel þat j wil ȝiue þe more for þi
 loue . vn metelich . vn euenlich . vn endelich al cressus wele . al
 Absolon fairnesse þat als oft as he euesed hym . his her þat was
 coruen of was selde for an hundreþ siches of siluer . as asailes⁴
 swifteschip þat strof wip þe bertes ernynge al Sampsones strengþe
 25 þat slouȝ a þousande of his fon at o tyme wip outhen fere cesars
 prelais al Alisaundres praisyng moyses hele . nolde a man for on
 of þise ȝiue al þat he hadd & al þis nys nouȝth worþ a nedel
 aȝein my body þat j wil ȝiuen for þi loue . Ȝif þou arte so wode
 & out of þi wytt þat þou forsakest al þis fair biȝete wip al manere
 30 helpe Lo ich holde here griselich þe swerd of vengeaunee abouen
 þine hened to todelen lyf & soule & caste hem hoþe in to þe
 pyne of helle to be þe deuels hore wipouthen ende .⁵ in pyne &
 in sorouȝ . Answerenow ȝif þou canst aȝein me oīper ȝiue me þi
 loue þat j desire so mychel nouȝth for my good ae for þine owen

¹ *me*: over *m* the upper part of an unfinished letter (*b*).

² Between *ich* and *haue*: *il* expuncted.

³ *seluen*: *l* touched up.

⁴ *asailes*: *i* inserted above the line.

⁵ p. 444 b.

goode. Loo þus oure lorde woweþ vs. To hard hert he hap¹ þat
ne may nouȝth wiþ swich awowȝer² turnen ȝif hij wele þenchen
þise þre þinges what he is. & what sche is. & hou mychel is þe
loue of so heiȝe þinge as he is toward so³ lowe þing as sche is
for þi seiþ dauid 5

Non est qui se abscondat a calore eius ¶ Nis non
þat he ne mote louten to hym ward and louen þe sope
sunne þat was stiewen⁴ vp on heiȝe opon þe hattest on þe day.
forto schewen hou hot his loue was to his lemman forto drawen
her hert to hym as þe godspel seiþ. 10

Ignem veni mittere in terram & quid volo nisi vt
ardeat. ¶ Jch com he seiþ to bringe fire in to erpe. þat is
brennande loue in to erpelich hertes. And what ȝerue ich elles
bot þat it breme. wleche hert is hym loþ as he seiþ þorouȝ seint
jon þe ewangelist in þe Apocalips. 15

Vtinam⁵ frigidus esses aut calidus set quia tepi-
dus es incipiam te euomere de ore meo. ¶ Jch
wolde he seide vn to his lemman þat þou were al hote⁶ in my
loue oþer al colde. Ac for þat þou art al wleche bitwene two.
þat is noþer hote ne colde þou makest me to wlaten. & j schal 20
spew þe out bot ȝif þou bicome hatter. Now ȝe han herd my
leue childer whi & hou god is to louen.

Forto tende ȝoure fyre þat bitokneþ loue gedereþ wode wiþ þe
pouere womman of Sarept þat burghȝ þat is on englysch
tendyng. 25

En inquit coligo duo ligna. ¶ Lorde sche seide to hely
þe prophete. Loo j. gadre tweie trewes. þe two trewes
bitokneþ⁷ þe rode. þat o tre þat stode vp riȝth. & þat oþer þat
lay ouer þwert^{*} wiþ þo trees weschnȝ tenden fyre of loue iuwip
oure hertes. þat is þenche hou he spredde his armes to taken 30

¹ *hap*: *h* corrected from *y*, the lower curve of which has been erased.

² *awowȝer*: the last letters squeezed together at the end of the line.

³ *so* on erasure.

⁴ *stiewen*: *i* inserted above the line.

⁵ In the margin: *Johannes*.

⁶ *hote*: *t* corrected from *l*, the upper part of which has been erased.

⁷ Between *bitokneþ* and *þe*: *i* for the first stroke of another letter expuncted.

^{*} *þwert* on *þ* traces of erasure.

vs to hym . And bowep adoun wip þe heued to *grante* vs þat we
 asken hym . Sikerlich j saie ȝif hely þat is oure lorde lunde vs
 so gederend trees to geder bisilich . he wil duellen wip vs & ȝiue
 vs many folde¹ his *grace* as hely dude wip þe pouere womman
 5 in sarept þat he fonde þise two treen gederande . Fyre gregays
 men maken² of rede mannes blode & þat ne may³ noþing
 aquenchen bot mugge⁴ & aysel & seide as men seiþ . Gregeys fyre
 is þe loue of Iesu crist & ȝe it schult⁵ maken of rede mannes
 blode⁶ þat is Iesus crist yreded wip his owen blode opou þe tre
 10 þat schal make sareptiens þat is tendyng fyre wip fyre gregeys
 þat salamon seiþ þat no waters ne may quenchen . þat is no
 werldelich tribulaciouns ne temptaciouns may deren a man fro
 þat ilche loue . ne hym quenchen ȝif it be wel ytended . Ac kepeþ
 ȝou fram þise þre þinges Mygge & aysel⁷ & sonde . mygge bitokneþ
 15 stynk of synne & on sonde wexeþ no good þat bitokneþ ydel-
 nesse . And perfore stireþ ȝou quiklich in good werkes & dryueþ
 out þise two . þe þridde þing is aysel & þat bitokneþ soure hert .
 of nyþe & of onde . Vnderstondeþ þis word whan þe ondeful jewes
 offreden oure lord þis soure drynk opou þe rode . þan he seide .
 20 þis word *Consummatum est* . neuer er quop he was j ful
 ypynd þat is to saie her ondeful hertes duden hym more harme
 þan al his pyne . & ȝutt ȝif a man haue sore swonken & atte-
 nende hap his hyre ȝut hym þencheþ⁸ his trauaile wel bisett .
 Oure lord tyled here after oure loue mo þan þritty ȝere & swank
 25 perfore ful hard & for all kept he⁹ bot loue for his hire Ac in
 þeendyng of his lyf whan man schulde ȝelde werkmen her hyre
 look what hij ȝolden hym for pyement of hony loue eyssel of
 soure nyþe . & gall of bitter onde . oowe quop oure lorde . *Con-*
summatum est . Al myne swynkes on erþe . & al my pyne on
 30 rode . ne schemep ne dereþ me aȝein þis . þat hij beden me þus
 soure hyre of nyþe and onde . Now j saie ȝou for soþe all swich

¹ *folde*: the second letter looks like *e*.

² *maken*: a possibly a correction.

³ *may*: a a correction, probably for *e*.

⁴ *mugge*: the first *g* corrected, probably from *s*.

⁵ *schult*: *sc* a correction for *it*.

⁶ p. 445 a.

⁷ *aisel*: *e* not quite clear, written together with *l*.

⁸ *þencheþ*: over *þ* the upper part of an unfinished letter (*h*).

⁹ After *he* a small hole.

men & wymen pat han swich nyeful hertes & ondeful to her
 eueneristen . offren jesu crist his bitter drynk and greuen god
 more pan hij pat offreden hym pan pat drynk on rode . for pat
 most nedes be done for god wold pat it were so . And pat man
 oiper were ondeful uow ne wolde he nouȝth And þerfore hij 5
 greuen hym þe more . Ȝif oure euemyes greuen vs & done vs
 harme salamon techen vs what we schullen done.

S¹ *esurierit inimicus unus eiba illum . si sitit po-*
tum da illi . sic . enim . carbones ardentes congeres
super caput eius . ¶ Ȝif þi Foo hungren þine hym mete . to 10
 his prust þine hym drynk of þine teres wepe for his synne & so
 þou schalt seip salamon reelen on his hened hote gledes . pat is
 to saie þou schalt tende his hert to louen þe . For hert is in holy
 wrytt by hened vnderstonden . For þus wil god saie atte dome .
 whi louedestow þe man oiper þe womman . sir for hij loueden 15
 me . þere is ȝolden loue for loue . I ne owe nouȝth þere mychel
 to ȝelden for þou ȝoldest pat þou aȝttest . Ȝif þou saie sir . j .²
 loued hym for þi loue . pat loue he owe þe & he þe wil ȝelden .
 mygge is as j seide pat aqueneþen gregeys fyre . pat bitokneþ
 stynkeande flesches loue & pat aqueneþen gostlich loue . And by 20
 gregeys fyre is bitokned hote loue in jesu crist as he hadde to
 vs & to his deciples .

N³ *isi³ ego abiero paraclitus non veniet &c . ¶* pat is
 bot ȝif⁴ j parte fram ȝou þe holy gost pat is my faders
 & myne may nouȝth comen to ȝou . Ac whan ich am departed 25
 fram ȝou . j wil sende ȝou þe holi gost . pat is loue . nymen now
 ȝeme hij loueden so jesu crist pat was her maister bodilich pat
 hij ne miȝth nouȝth hane þe holy gost for þe loue pat hij hadden
 to hym er pat he was departed fram hem . Look þan þou man
 oiper womman pat louest here fleshlich loue & han gret desire 30
 to comen to gedre . þou schulde þan þe holy gost come to hem
 & dwelle wiþ hem . pat han sette her hertes on erpelich pinges
 & erpelich loues . whan þe holy gost miȝth nouȝth come to jesu
 cristes deciples whiles pat jesus was wiþ hem . pat was hym
 sehren boþe fader & son & holy gost . For hij loueden his body 35

¹ In the margin: *salamon*

² p. 415 b.

³ In the margin: *dominus*

⁴ *ȝif* added above the line.

pat hij hadden in present pere hij ne miȝten nouȝth haue þe
 holy gost tyl pat he was went fram hem. J rede man & womman
 he war here of pat hij setten her loue ariȝth. For bot ȝif hij
 hane þe holy gost hij ne comen neuere in þe blis of heuene,
 5 And Als longe as man oīper womman han sett her hert in any
 erpelich þing hij ne mowen neuere haue þe holy gost. pat is to
 saie bot ȝif he loue it for god. & in god, Loue þi frende in god
 & þine enemye for þe loue of god and þe goodes in pis world
 in god to haue þi sustenance pere of astow seest pat þou may
 10 best serue god. Haue þan schire hert & elene loue to alle men.
 & þan makestow oper mennes good þine owen. as seint Gregori
 seiþ Charite¹ pat is cherete of lef þing & dere. vnworpi he makeþ
 god pat any þing loueþ more þan hym. He pat wil loue riȝth.
 he ne may loue bot hym one. for so he loueþ loue pat he makeþ
 15 loue his euenynge. Ȝe. ȝitt J dar saye more. He makeþ hir his
 maister & doþe al pat sche² biddeþ hym do as þeiȝ he nedes
 moste, May. j. proue þis. Ȝe: trewlich by his owen wordes. pat
 he seide to moyses pat hym moste loued

20 **D**ominus iuxta verbum tuum. non dicit preces. ¶ Jeh
 had he seiþ miȝth to wreke me of þi folk pat grouen me.
 ac þou seist me. j. ne schal nouȝth & astow seist it schal³ be.
 Loo men seien loue byndeþ witterlich. & soplich it byndeþ god
 pat he ne may noþing do bot by loues leue. þe proue here⁴ of
 for men penchen wonder þerof ysaye seiþ.

25 **D**omine⁵ non est qui consurgat & teneat te. ¶ Lorde
 wilton⁶ smiten seiþ ysaye weileway þou miȝth wel smyten
 pere nys non pat þe holdeþ. as þeiȝ he seide ȝif any loued þe
 ariȝth he miȝth holde þe & lette þe to smyten in genesis.

30 **F**estina⁷ &c. non potero ibi quicquam facere donec
 egressus fueris illic. ¶ pat is whan oure lorde wolde

¹ Charite; on *h* traces of erasure.

² sche; over *e* a curl, probably the upper part of an unfinished *h*.

³ schal: *a* by correction.

⁴ here; on *h* traces of erasure.

⁵ In the margin, partly below the bottom-line of the page: ysayas
 with the first *y* slightly blotted.

⁶ p. 446 a.

⁷ In the margin probably: $\begin{smallmatrix} n g e \\ n o s \end{smallmatrix}$ with *n*?) partly cut away; the letter
 following *o* is blurred and shows traces of erasure; *s*⁹ has been added below.

bisenchen sodome & gomorre *pare* Loth his frende was june
perfore he seide to Loth wende out of pis cite For *perwhiles*
 þat þou art here june j ne may done hem hot good. Nas pis
 wip loue bounden when he ne miȝth nouȝth wreken hym on
 swich a cite for loue þat he hadde to o man. And þat cite was 5
 more as Platon a clerk seip þan Aufrike and Europe. & now it
 is cleped þe rede see, what wiltow more Loue is his Chaumber-
 leyn. his conseiler his spouse. He ne may nouȝth wiphele fram
 hir ac telleþ hir al þat he þencheþ. þe proue here of in genesis.

NOn¹ celare potero abraham *que gesturus sum*, 10
 Ne may ich seide oure lorde helen wip abraham þing þat
 ich þeneche to done. may he seide on non wise Non can be loue
 þat þus spekeþ & þus doþe to alle þat hym louen. Ben hij nouȝth
 grete folos þat leten his loue & his blis þat he hap diȝth hem
 to. þat no tunge ne may tellen. ne hert þenchen. ne eiȝe seen 15
 þat leteþ² al þis for a litel werdelich loue here seip ysaye.

OCulus³ non videt deus absque te. *que preparasti*
diligentibus te. & *Apostolus.* Oculus non videt.
nec auris audiuit nec in cor hominis ascendit &c.

¶ þis loue is þe riȝth rewle þat rewleþ þe hert, 20

Confitebor tibi in *direccione. id est. in regulacione*
cordis exprobachione malorum. generacio que non
direxit cor suum & non est creditus cum eo &c. ¶ þis
 is þe riȝth loue þat reuleþ þe hert wipinnen þat euere owe to
 ben in worschipp ykept þis is þe senenþe dele of þis book. 25

Now jchil tellen on of þe siȝttes þat seint iohn þe ewangelist
 seip in þe Apocalips. An Angel⁴ seide vn to hym on of
 þe senen aungels which þat bare þe senen Phioles of goddes
 wrappe seide to me. Come wip me & j schal schewe þe þe Lombes
 spouse & his wyf. & he lad me in my gost vp to an heiȝ moun- 30
 tayne & schewed me þe Cite of ierusalem comande adounne fram
 heuene and it hadde þe briȝtnesse of golde, & his liȝth semed

¹ In the margin: $\begin{smallmatrix} n g e \\ e s \end{smallmatrix}$ with the first stroke of the *n.*^o cut away.

² *leteþ*: over þ a comma-like mark, probably the upper part of an unfinished letter.

³ In the margin: $\begin{smallmatrix} a y \\ a s \end{smallmatrix}$ with the last *a* half cut away.

⁴ *Angel*: the second letter originally *m* with the last stroke altered into *g*. or possibly *Angel* with a third stroke squeezed in to make *Aungel*.

as *precious* stones of jasper & of cristal & it had a gret wal
 & an heiȝ þat hadde þe twelue kyndes of þe childer of jsrael
 þere opou written . And in þe Est side þre ȝates . & to þe west-
 ward þre ȝates . And to þe north þre ȝates . & toward þe south
 5 þre ȝates . And þe wal of þe cite hadd twelue foundementȝ . & in
 hem were twelue names writen of þe apostles . & of þe lombe .
 And he þat spak¹ wip me hadde a ȝerd of golde for to meten
 þe cite and þe ȝates . & þe wal . And þe Citee was square and as
 brode as it was longe and he mett þe cite wip a ȝerd of gold
 10 and þe lengþe of þe Cite was twelue þousan pase abouten And
 þe lengþe & þe heiȝt & þe brede ben enene . and he mette þe
 walles an hundreþ & foure & fourty coutes on heiȝth of man &
 of Aungel.

15 **P**At þe Aungel ledde me seint john seiþ to² þe grete moun-
 tayne & heiȝe forto see þe spouse of þe lombe bitoknep
 hem þat ben þorouȝ þe *grace* of god in heiȝenesse of lyf mowen
 haue knoweynge of þe glorie & of þe blisse of holy chirche .
 þat liȝth as of *precious* stones of jasper & of cris³ of jasper &
 of cristal⁴ bitoknep vertu of holy chirche þat is confermed in
 20 þe grenehed of þe bileue & in clenness of Baptisme & in hete
 of þe werk of schrift . þe gret heiȝe wal bitoknep jesu crist þat to
 alle is keper . þe . xij . ȝates bitoknep þe . xij . apostles . & þe . xij .
 names writen bitoknep þe . xij . olde faders of þe olde lawe
 patriarkes & prophetes þat prophecieden er þe apostles precheden⁵ .
 25 þe þre ȝates to þe Estward bitoknep þe lawȝe of þe trinite þat
 was telde vn to þe jewes of which he was born of as vn to his
 manhede . þe þre ȝates of þe south bitoknep þe prechinge þat
 was preched to þe sarsines þe þre ȝates of þe norþ bitoknep hem
 þat comen to bileue siþþen þat jesu crist took flesche and blode .
 30 þe þre ȝates of þe west bitoknep þe prechinge þat hely & Eunnok
 schullen prechen & turnen þe folk to god . þe brede of þe Cite
 bitoknep þe faip of jesu crist . þe . xij . foundementȝ þat þe . xij⁶ .

¹ p. 446 b.

² to: t partly effaced.

³ of jasper & of cris the last words in the line.

⁴ Apparently a large erasure, extending over the whole width of the column for nine lines, from *of jasper & of cristal* to *þe þre ȝates to þe Estward*.

⁵ The hole, noted above, p. 190, 25 reappears here.

⁶ xij: on i traces of erasure.

names were writen þanne bitokneþ þe twelue apostles And þe
 lombe bitokneþ þe .xij. Patriarkes þat helden vp þe faip of jesu
 crist þat in her tyme was to comen þat þe .xij. apostles helden
 after his comyng . þat is þat we holde now . þe reed of gold
 bitokneþ holy wrytt in which þe witt of god is & þat is tokned 5
 by þe gold . þe mesure of þe citee bitokneþ þat oure lorde ȝineþ
 þe lawȝe in holy chirche as vcheon may bere & ordeinde & deuised
 þe degre in holy chirche þe which vche man owe wel to kepen
 as maydenhode . & clennessen in widewehode & riȝthful weddyng .
 þe foure sides of þe cite bitokneþ þe stedfast bileue . hope . & 10
 charite & good werkes . þe more þat Men bileuen . þe more men
 taken . þe more þat men hopen þe more men louen . þe more þat
 men louen þe more men done in werk And þis is þe lengþe &
 þe brede & þe heiȝtte þat ben euen . For by þe lengþe is bitokned
 þe longe lastyng vn to his lyues ende . þat þe angel mett þe 15
 wal an hundreþ & four & fourty¹ Coutes bitokneþ *perfeccioun*
 in good werkes after þe ten comandementes² of god & þe
 gospels þorouȝ which man comen to perfeccion of aungel & þat
 is bitokned by þe mesure of Man & Aungel .

PE wal is of jasper & þe cite in hym self is al gold tried 20
 liche vn to briȝth glas & cleue . þe foundementȝ ben sette
 ful of al manere preciose stones . þe first foundement is Jasper .
 þe secounde Saphire . þe þridde Calcedoyne . þe fierþe Emeraude .
 þe fift Sardoniche . þe sext Sardyne . þe seueneþe Cristolite . þe
 eiȝtþe Beryl . þe nynþe Topas . þe tienþe Crisopas . þe elleuenþe 25
 Jacynkte . & þe twelfþe Amatiste .

At þe wal is of jasper & þe Cite of golde bitokneþ hem þat
 schulden gouernen oþer³ in holy chirche schulden ben of
 stedfaster bileue and of heiȝer lyf as þe jasper is aoured wip
 gold þat þe foundementȝ of þe Cite weren bisett wip preciose 30
 stones bitokneþ þat þe Patriarkes weren alful of gode vertuȝ
 Jasper þat is vertuose bitokneþ stedfast bileue As Abraham
 was . Saphire þat hap þe colour of þe ayre bitokneþ hem þat ben
 in heiȝe hope as seint Poule was þat seide þat oure conuersacioun
 was in heuene . Calcedoyne þat hap þe colour of gold & wexen 35

¹ p. 447 a.

² *comandementes*: the fifth letter looks like *u*.

³ *oþer*: *p* apparently by correction.

in ynde bitokneþ hem þat ben in soþefast faip & charite & folowen
 þe wayes of Jesu crist þat comen out of þe est. Jacinke þat
 chaungeþ wip þe ayre. Ac in briȝtnesse it is clere & amyrdward
 derk bitokneþ þe wise maisters in holy chirche þat cunnen stable
 5 men þat ben vnstable. Amatiste þat is a purple & haþ þe colour
 medle of violet & of Rose & kastes a flambe fram hym bitokneþ
 hem þat han¹ memorie of þe kyngdom of heuene and desiren
 þe felawschippes of aungels & martirs & confessours & þere of
 hiȝ han þe colour medle as purple, violet & Rose & putten her
 10 charite to her enemyes and bisechen for hem. And in þe tuelue
 gates ben tuelue margarites. And þe stretes of þe cite ben of gold
 clere as glas. & j ne seiȝ no temple in þe cite. And þe aungels
 of þe cite hane no myster of sunne ne of moone for þe briȝtnesse
 of god it liȝtetþ & þe lombe is his Lanterne. & þe folk schal gon
 15 in his liȝth. And þe kynges of erþe schuþ beren in hym her
 glorie & her honoure. And þe gates ne schuþ nouȝth be schett
 on niȝth. for þere ne schal be no niȝth ne no foule þing ne schal
 come þere inne ne non þat makeþ foule lesynges ne non bot
 his name be writen in þe book of lif of þe lombe.

20 **P**At þere ben .xij. margarites in þe gates bitokneþ hem which
 oþer schuþ comen in to holy chirche schuþ ben clere of
 vertuȝ. þe stretes of þe cite bitokneþ² symple folk in holy chirche
 þat ben abroad in þe werld & han her wyues & her riches. Hiȝ
 schuþ ben als clene as gold þoruȝ werkes of charite þat hiȝ
 25 schuþ comen to þoruȝ clere vnderstondynge. Hiȝ schuþ bene
 clere as glas þoruȝ innocence of baptesme. oþer þoruȝ verray
 schrift in riȝth bilene. þat he ne seiȝ no temple þere jnne bitokneþ
 þat holy chirche schal haue no myster of orisouns ne of sacrificie
 whan it is glorified ne it ne haþ no³ myster of sunne ne of
 30 moone þat is to saie it ne schal haue no³ myster of prechour.
 ne of prelate forto techen it & kepen it. þat þe men schuþ gon
 in his liȝth and þe kynges schuþ brynge to hem her glorie
 bitokneþ þat aȝein þe endyng of þe werlde schal wexen religioun
 & schuþ forsaken erþelich blisses for hope of heiȝe blis þat euere

¹ *han*: between *a* and *n* traces of erasure (possibly of the downstroke of *p*).

² p. 447 b.

³ *no*: the first letter originally *m*, the last downstroke of which has been altered into *o*.

schal laste . And þe ȝates ne schullen nouȝth ben yschett on niȝth
 bitoknep þat no tribulacioun ne anguisch . ne destourbaunce as
 oure lorde suffred here in þis lyf . þat no filpe ne schal come
 pere ne nou bot his name be writen in þe book of lyf of þe
 lombe bitoknep þat non ne schal entren bot he be clene þorouȝ⁵
 blode of Jesu crist & þorouȝ þe sacrement of holy chirche . And
 bot ȝif he haue ordeyned his lyf to Jesu crist here in erþe þat
 was writen for vs opou þe croice He schewed me a clere flode
 as Cristal þat com out of þe sege of god & of þe Lombe Amyd
 þe strete of þe cite . & a bope halue þe Flum is þe tree of lyf 10
 þat bereþ fair fruytt¹ & vche moneþe ȝeldeþ his fruyt . And þe
 leues of þe tre ben to helpe of men . And neuer after ne² schal
 be no malisoun . And þe sege of god & of þe lombe schal be
 þerinne . and his seruauȝt schull ben seruande hym & hij schull
 ben in his face . & his name schal be in her forheuedes . And 15
 niȝth ne schal nomore³ be . And it ne schal haue⁴ no mister of
 liȝth . ne of lanterne ne of sunne for þe lorde god schal liȝten
 it & hij schull regnen wiþ outen ende .

BY þe Flum of þe water of lyf is bitokned þe ioye þat neuer
 schal faile . By þe sege of god bitoknep halewen þorouȝ 20
 whiche þe oþer comen to grace & to glorie . And þat is þat þe
 Flum cometh fram þe sege of god & of þe lombe . By þe watere
 of lyf þat is clere as cristal bitoknep þe glorie Forþi þat þorouȝ
 water of baptesme it was wunnen to man . þat o party of þe
 flum bitoknep þe folk þat were bifore er cristendom come . And 25
 þat oþer partie þe men þat comen in þe newe lawe . And opou
 bope parties was þe tre of lyf for bope þat on & þat oþer ben
 saued þorouȝ þe bileue of þe croice þat is preched þorouȝ þe xij
 apostles . þat it ȝeldeþ vche⁵ moneþ his fruyt . bitoknep þat þorouȝ
 þe patriarkes⁶ & þe prophetes . & þe apostles in al tymes were 30
 summe brouȝth to þe riȝth bileue . þe leues of þe tre bitoknep

¹ *fruytt*: *y* probably by correction.

² *ne*: *n* partly effaced.

³ *nomore*: the second *o* seems originally to have been *e*. *r* probably squeezed in subsequently.

⁴ *haue*: *a* touched up.

⁵ *eche*: *vch* on erasure.

⁶ p. 148 a.

þe comaundement; of jesu crist in þe gospel. þat ben worþe to
 helpe of men ȝif hij ben ykepte þat neueremore ne schal be
 no wariyng in þe cite bitokneþ þat neuer after ne schal be no
 synne ne pyne for synne þat goddes sege & þe Lombe schal
 5 ben in þe tre. bitokneþ þat all we schull ben sauēd þorouȝ jesu
 crist on þe croice. And none ne may come to blis bot þere þorouȝ
 And we ben his seruauȝt; & þere we schull seruen hym wiþ
 aungels wiþ outen ende. þat he seide hij schull seen his face &
 his name schal be writen in her forhede. þat bitokneþ þat is
 10 writen in þe gospel þat is lyf þat euer schal laste. þat he be
 knowen of ¹ god þat is soþfast Jesus crist þat þou sentest. And
 in anoper stede it seiþ he þat abowȝeþ hym þoroȝ me j schal
 abowȝe hym by fore my fader in heuen. And þat is þat he seiþ
 hij ne schull haue no mister of liȝth ne of lanterne ne of sunne
 15 as it is seide bifore. And þe Aungel seide me þise wordes ben
 riȝth soþe write hem. And þe lord god of spirit; þat sent his
 aungels to his prophetes. forto schewe to his seruauȝt; þing þat
 sone most be done. & stonde þou j come hastilich. blissed he is
 þat kepeþ þise wordes & þe prophecie of þis boke. And .j. jon
 20 after þat j hadd herd þis fel adonne forto honouren þe aungel
 þat hadde schewed me þis. And seide to me loke þat þou ne do
 it nouȝt for ich am goddes seruauȝt astow art. joye & blis schal
 be to hem þat kepen þise wordes of þis boke & worschipen god.
 What it wolde menen may men sone vnderstonden by þat þat
 25 is seide bifore & þerfore j nyl nouȝth rehercen it. And seint ion
 seiþ in þat cite schal come none houndes. þat ben mysbileuand
 men þat done as þe hounde doþe. whan he haþ eten to mychel
 he castep it & goþ aȝein & etep it. So done mysbileuand men
 schryuen hem & resceyuen jesu crist & holden euere forþ her
 30 synne. þise ne schull nouȝth comen in þat cite For hij ben wers
 þan oīþer Jewe oīþer Sarazene and greuen ² god wel more. ne
 mansleers. ne leizers ³. oīþer þo þat dien here in dedlich synne.
 hij ne come nouȝth in þat cite. ne non bot ȝif he entre in by
 þe gates. þat is bot ȝif he do as holy chirche biddeþ hym he ne
 35 may neuer come þere june.

¹ *of*; *f* blotted.

² *greuen* added above the line.

³ *leizers*; under the first *e* a dot, probably accidental.

Now to men & wymmen þat ben bischett hij ne schullen ben
 yhouseled bot fiftene sipes in þe ȝere . at mid wynterday .
 þe . xij . day . candelmes day . þe sonenday mydway bitwene þat
 & estre oīper opon oure lefdy day ȝif it be neiȝ þat sonenday .
 estre day þe þrid sonenday þere after . holy þursday . wytsonen- 5
 day . midsomerday . seint marie day þe maudeleyn¹ . þe assumpcioun
 of oure lefdy . þe natinite of hir . seint miȝels day . alle Halewen
 day . seint andrew day . Aȝein alle þise dayes bep clene schriuen
 & takeþ disciplynes of ȝoure seluen and of none oīper . & forȝoþ
 ȝoure pitaunce a day fram ester to holy þursday . In heruest 10
 etep ilche day pries bot friday one & ymbryng dayes . & vigiles .
 þe goyng dayes ne in þe aduent ne schull ȝe nouȝth bot nede
 it make ete twies .

PE oīper half ȝere ȝe schull fasten al out bot seuen daies & ȝe
 ne schull ete no flesch bot sekenesse it make . bot ȝe haue 15
 leue ne fastep nouȝth to bred & watere . and summe ancris maken
 her hoord wiþ her gestes & þat is mest aȝeins ancris ordre &
 vncomelich . men han ofte herd þat þe ded spak wiþ þe quyk .
 Ac þat hij eten wiþ hem hane men nouȝth herd of . Hij ne schull
 make no gestenynges . for it wolde oīper while letten hem of 20
 heuenlich þouȝtes . Hij han chosen maries dele þe maudeleyn &
 þerfore hij owen to ȝiuen her hertes to noþing bot to god . And
 ȝif any blameþ hem god wil weren hem as he dude þe maude-
 leyn . ȝif hij han rentes to lyuen by . sende hij þan out her almes
 priuelich . Bestes ne schull hij none habben bot a cat . ne chaf- 25
 faren ne schull hij nouȝth ne next ȝoure flesche ne wereþ no
 linnen cloþ bot it be þe grettere . Ne wereþ non² yrne ne haire .
 ne betep ȝou nouȝth wiþ scourges bot it be wiþ schriftes red .
 Kepeþ ȝou warme in wynter & doþe grete werkes . ne gadereþ
 noþing to hoord of no rynges ne brooches ne non oīper þing . 30
 þe gretter werkes þat ȝe don þe better it is . And ȝif ȝe may
 lyue by ȝoure werk ne spendep non oīper while þat it lastep .
 bot sendep it forþ as it comeþ and bep non housbonde ne hous-
 wyf to holde noþing . Ȝiue ȝou al to ȝoure lemman Jeremye biddep .
 ne be ȝe neuer ydel . ne lerneþ none children . ne sendep none 35
 lettres . ne vnderfongeþ none lettres . bep ypollid in þe ȝere fiftene

¹ *maudeleyn* : p. 448 b.

² *non* : the first *n* probably by correction.

sipes & foure sipes yleten blode and ofter ȝif it is nede . And
 whan ȝe ben yleten blode pre dayes resten, For better is rest o
 day oīper two . þan a seuemīȝth for mysȝemyngē of ȝoure seluen .
 And þan takeþ wip ȝoure seruauūt & gladeþ ȝou . Anere þat nap
 5 nouȝth to libben by . it nedep þat hij han two seruauūtȝ . on at
 home anoīper oute . & by þe waye as hij gon . ne done hij nouȝth
 bot bidden her bedes . ne ne speken hij to noman by þe waic
 bot pider þat sche is sent go . ne takeþ noþing to holde of noman
 ne of no womman . ne noīper of þe seruauūtȝ ne¹ here non
 10 vncouþ tales þat mīȝth any þing stiren her hertes,² fram god
 ward . ne bep nouȝth leiȝyngē ne lokyng to noman ward . ne
 geneþ nouȝth ȝoure dame . And ȝif ȝe do : bep redy to take
 penaunce . þerfore ȝif any stryf ariseþ bitwixe þe maidens . chastise
 hem lonelich . & liȝthlich for þat is wommans chastisyngē, and
 15 selde whan wip sternesse . & þat þat sternesse be menged al³
 wip loue . as men done in to a wounde hoþe wyn & oyle ac more
 of þe swete oyle þan of þe bitter wyne . Mete & drynk takeþ in
 Mesure & at certeyn tyme . And al þat ȝe done look þat it be
 eūre in mesure for elles ne quemeþ it nouȝth god Hyre ne owe
 20 þe mayden nou to chalengen ne mede bot of god & eueryche
 weke ones redeþ þis book & it wil do ȝou good more þan ȝe
 badd ȝoure bedes . For in þis book ȝe mowe knowen ȝoure de-
 fautes wel better þan in biddyng . And þe ofter þat ȝe reden it
 þe more ȝe mowe lerne þere inne . For þere ben jinne many
 25 wordes þat ben sehortlich seide & beren⁴ gret charge And mychel
 þing may ben vnderstonden þere by ȝif it be often yloked ouer
 & bysilich . And god for his mychel mīȝth my leue breþeren and
 sustren ȝif it be his swete will, ne ȝiue ȝou no lesse hyre þan al
 hym seluen Amen.

30 **A**nd ȝif it be ȝoure wille als oft as ȝe it reden . oīper heren
 seieþ a pater noster to oure lorde . and an Aue maria to
 his moder marie . for hym þat it drouȝe out in to þis langage
 and for alle þat it heren . oīper reden⁵ . oīper writen oīper done

¹ ne added above the line.

² p. 449 a.

³ al added above the line.

⁴ beren squeezed together at the end of the line.

⁵ reden on erasure(?)

writen . and for al cristen folk . & for all cristen soules pat god
 3if it be his suete wille haue mercy on hem for his dere moder
 loue Amen.¹

“pis good book Recluse : here now makeþ ende .²

Vn to þe blis of heuen : god graunte vs³ grace to wende. 5

¹ On an empty space, large enough for about three lines, between
Amen and the colophon, in the XVth century hand: *the passion*;
Caulid the complainte of oure Lady, referring to the following
 piece.

² The two lines of verse connected by a stroke.

³ MS.: *r*²



NOTES

1. 3. For *geometrioum* read *geometreum*; for *theologiam, theologum*. — 4. *theologia* for *theologico*. — 8. 9. *þe riȝth loun þe. Hiȝ þen riȝth þat lyeu after riȝth rule*; MN's reading (p. 2.7) and translation of the passage is wrong; cf. K, MY: *þeo þe riht leuēd þe . þe brot riht þeo . þet libbed after rule*; 'those who love thee rightly, are just those who live according to a rule'; C *þe liuēd after rule*, whereas B *þe leuēd after rule*, V *þat leuēþ after rule* which are less satisfactory readings. — 13. *knoust*; N 2.11 *knutte*, B *cnost*, C *cnoste* MY, who remarks in a foot-note: '*Cnost* is doubtless the true reading, though the word seems not to have been hitherto recorded.' In Sc. *knoust* 'lump' (EDD.), as in LG, *knöst*, Du. *knoest* 'knot, knar', we find, however, a form exactly corresponding to this, by ablaut related to Scand. *knust* 'knot'. Another ablaut-form **knas* < **knu* of the same root is represented by OE. *cnassian, cnysan*. For further particulars see FALK-TORP, Etym. Ordbog, s.v. *Knast, Knuse*; FRANCK, Etym. Woordenboek, s.v. *Knoest*; PERSSON, Beitr. z. indog. Wortf., I, 22. The meaning of the word, then, in my opinion is not quite 'bruise' (MY), but 'knot, unevenness, roughness' as contrasted with *even* P, *efre* ⁊ *sweete* N. — *dofe of þowȝth inwip*; cf. N 2.11 *widate knotte ⁊ dolke of wob inwit ⁊ of weerde wezinde* C. The reading of P, as it stands, is an error, either of the eye or of the ear, on the part of the scribe (many of his blunders make me disposed to think that, in places at least, he wrote from dictation). For the unusual *dolk* 'ulcer, wound' there is only one more instance in STRATM.-BR. and NED.: Gen. & Ex. 3027, he substituted *dofe*; of *wob* he rendered as *of þowȝth*, and changed the rest accordingly; *inwip* I take as an error for *inwit* (cf. l. 18 below). It seems, however, not improbable that the passage, rendered in this way, conveyed some vague meaning to the copyist and there may be some dim association with the vb. *offenchen* 'to grieve, be sorry, repent.' — 14. *oifer wise ne may it nauȝth þen* cf. p. 3.10. — 15. *as it nauȝth to done* no doubt misplaced; cf. N 2. 12 *þis nis wout* K *ibet ⁊et al se wel al se wel* as C *hit ouhte*. — 20. *instam riā* a senseless blunder; cf. Ps. XXXV. 11 Vulg., ed. HETZENAUER, 1906: *Pretende misericordiam tuam scientibus te, & iustitiam tuam his qui recto sunt corde*.

2. 3. For *wout* read *boni*. — *athanomusite*; MY has *athanomusie*. This may be the correct reading; the scribe evidently had

no notion of what he copied and the second letter and the last but one certainly look more like *l* than anything else. My takes the word, spelt differently in the various MSS., to be *autonomasie* 'per autonomasiam.' — 4. *Isti dicuntur* read *Istis dicitur*. — 5. *testimonium* for *testimonio*. — 7. *omnes* : *omnia* *N* (4.3). — 8. *nisi* : *prefer* *N* (4.4).

11. The comma after *hore* should be placed before the word. — *dryken* a scribal slip for *dryken*; cf. p. 59.8. — 13. *exercicio* read *exercitacio*; cf. 1 Timothy, IV. 8; Nam corporalis exercitatio, ad modicum utilis est . . . — 14. For *recti Mechaniti* read *recta mechanici*. — 15. *geometria* for *geometrica*. — 17. The second *and* should perhaps be left out. The line is quite different in *N* (4.11). — 18 ff. The passages which follow are very much changed as compared with *N*, in some parts they are abridged, in others enlarged, and the context has accordingly suffered considerably. For *as* (21), *ac* seems to make better sense. — 25. This is evidently a misconception of the original; cf. *N* (4.20) *þæt is, alle mæren ⁊ æren holden one rihte anout purete of heorte*. The reviser carelessly rendered *anout* by *and on* and instead of 'purity' evidently got 'port, external behaviour.' The following passage, p. 2.25 — p. 3.2, is an insertion by the reviser. — 29, 30. *þe* — *he* such inconsistencies in the construction are pretty common throughout.

3. 2. *inwiþ ð wiþ oute* does not make very good sense; cf. *N* (4.21) *þæt is (sc. purete of heorte), cleane, schir inwit, witute wite of samne*. — 5. *Forte rihtten hir etc.* should apparently be connected with *go ð amende it wiþ schryft* (4); the passage, however, has been changed from the original *Rihten hire ⁊ smetten hire is of each religiun, ⁊ of efrich ordre þe god, ⁊ al þe strengte* *N* (4.24). Thus *þe goode ð all þe strengþe* has quite got out of place. To restore the context something might be supplied before it, e. g., *ð is þerof*. — 14. It would seem most appropriate to take *hire* as referring somewhat indefinitely to a person (the recluse); cf. *N* (6.6) *þe ettre rihte, ðet ich þuften cleopede . . . nis for noþing elles istold* (K) *hate forte serve ðe inwe, þæt makeð festen, wakien etc.* — 25. *schriftes* here evidently has the sense of 'shrift, confession', owing to a misunderstanding of the original *schrifte* *N* (6.16) 'confessor, shrift-father.' — *scrivaantes, scriven* (27); the sense required by the context seems to be 'one who ministers to the spiritual needs of a person'. There are, however, no exactly analogous examples either under *Servant* or *Serve* in NED. The sense which seems to approximate most closely to that required here is 'to perform the duties of an office, cure of souls, etc.'; cf. *Serve* 14, *Servant* 4 c; but to judge from quotations in these sections, the word is used in this passage in a more restricted sense.

4. 1. 2. *hij* — *her* — *hym* a usual lack of consistency. — 2. *oifer on þis wyse*; something seems to be missing there; cf. *N* (8.2) *Sigge so monie (sc. broden), ⁊ o herache wise se heo euer wate*. We may perhaps supply *oifer on þæt*. — 3. *Ac charite etc.* The passage

is changed and additional matter 5-8 introduced; thus the context has been confused, the first sentence being left unfinished. Cf. *N* (8.5 ff.) - 12 ff. The reviser has abbreviated the original so as to give his version a more general application. After *scruse* (13) a semi-colon, after *is* (14) a full stop. — 15, *many* a scribal slip for *many*. — 16, *scind James ordre*: McNABB, *The Mod. Lang. Review*, XI, 4 connects this with the denomination of the Dominicans, the Jacobites. See MN's Preface p. X, - 17 ff. These lines are senselessly altered and confused; cf. *N* (8.22 ff.): *pe quatle folowch pe phsche* a nonsensical rendering of the original *saun . . . pe isibit four guet 7 swoluerd pe clize*; occurring again, somewhat differently put, p. 5.26. After *is* 20 a full stop. — 23 ff. In order to make the passage read, something should be supplied after the second *put*, e. g. *a man*. There is evidently a gap, the scribe having possibly been led astray by the phrase *helpen widawen 7 federleuse children* occurring twice in the text he copied; cf. *N* (10.3 and 10). Thus the first part of the original argument has been left out and the second (30: *And pe laste deel* sc. of St. James' saying) stands without logical connection. — 32, *A gudewyg — kye hym from swich* 5.23 an insertion by the reviser, making the context still more confused.

5. 4, 5. The word erased has probably been the subject of the clauses: there may have been some hesitation between *he* and *she*. — 11, *in pe blisse of heur* evidently caught from the line above. The scribe seems to have become aware of his mistake as he left *heur* unfinished. The context would require something to this effect: he must take upon him a greater part of work, of the troubles of the world; cf. *N* p. 94.15. — 12, *war* should be supplied after *man*: *hym* before *schyn*. — 14, *meridiane pe deuel*; cf. NED., s.v. Meridian, a. 1 b: '*Meridian* deriv[ed] transl. of Vulg. *demonium meridianum* Ps. XC[1], for which the Eng. Bible has 'the destruction that wasteth at noonday''. In the only two examples given (from 1550) — and I have not been able to find a similar use of the word elsewhere — it is used as an adj. In this instance it must obviously be taken as a proper name, a denomination of the devil. Thus, *pe deuel meridian* (adj.) has been changed into *meridiane* (s.v.) *pe deuel*. Cf. p. 111.17. — 16, The Scriptural reference is to 2 Corinth., XI, 14. — 16-18: *perre ben two manere of regnum* etc.; these lines, strikingly out of keeping with the rest of the argument, may be a reminiscence of the original *Gode religiuse boet i pe world, saunre nouliche prelat 7 trewe peccours* K: *pe* (K) *habbed pe crime dale of pet saint lunc scide*, which occurs in an altogether different context; cf. *N* (10.5 ff.). The simplest way of reading the passage would be to consider *perre ben* (16) — *in heuene* (18) as a remark added by the way and loosely fitted into the context; then the thread is resumed again at *And ȝef he*, he referring to *any man* (9). Or else it may be assumed that something has been omitted to which *put ben trewe prelates* etc. immediately refers. — 23, 24 repeated from p. 1.30 ff.

been accidentally repeated. — 24–26 changed and partly corrupted from the original *pas þe apostle scint Iane descriueth religion & ordre: nonþer haue we blac we nemmed þe in his ordre, ase moni þet isihd þeue gret & seculoued þe elize, þet is, maketh muchel strenge þer as is lufel* *N* (10.17), the purport of the last line being: 'who attach great importance to trifles' (lit. 'attach great weight where little is'), not as *MX* renders it: 'exert much strength where little is required'. — 26. *Poule þe first ordlich man*: the first known example of the eremitic life proper is that of St. Paul, whose biography was written by St. Jerome. He began about the year 250. The Cath. Encycl. — 27. For *Aresine* read *Arsenic* *N* (10.20), 'Arsenius, saint, anchorite, b. 354, at Rome; d. 450, at Troe, in Egypt'. The Cath. Encycl. AA. SS. Boll. 19. Jul. — *Makergur*: *N* has *Makurie*; but the reading of our text obviously stands for *Macrina*, the name of two saints, grandmother and granddaughter. They belonged to the family of the great Cappadocian Fathers, Sts. Basil and Gregory of Nyssa; cf. The Cath. Encycl., s.v. Macrina. The reference is evidently to St. Macrina the Younger, b. about 330; d. 379. AA. SS. Boll. 19. Jul. — *Sare*: 's. Sara abbatissa Seceti in Libya (saecl. IV fin.) in AA. SS. Boll. 13. Jul.; POTTHAST, Bibl. Hist. Medii Aevi, p. 1562. *Sinectice*: 'Syncretica sacramum virg. antistita sub Constantino Magno...', AA. SS. Boll. 5. Janr.; ibid., p. 1589. — 31. *goddes spouse sitteth by hym seluen and syngeþ* a senseless rendering of the original *Goddes spouse singeth bi hire seluen* *N* (10.26). — 34. *blake*: *N* (10.30) *botte*, referring to *hwite ofer blake*, which makes better sense.

6. 3 ff. In these lines the original has again been abridged and the logical connection destroyed. Cf. *N* (12.2 ff.). The argument there is as follows: religion is a matter of life, not of dress. Where, however, many live together, as in a convent, uniformity in external matters should be significant of harmony in love and will; anchorites or hermits, living by themselves, need not trouble much about outward things. This the passage, as it stands, altogether fails to bring out. It may be read in the following way: after *ordre* (3) a full stop, after *wil* and *couent* (5) a comma, after *moneth* (6) a semi-colon. — 10. Vulg. (Micah, VI. 8): — requirat — & diligere misericordiam, & sollicitum ambulare etc. — 16–22. An insertion. — 18. *par aspidis* read *parapsidis*. — 21. *maketh fair* is, I suppose, analogous to phrases such as *to make free, glad*, etc. (NED., s.v. Make 639), *fair* meaning 'free from moral stain, spotless, unblemished' (NED., s.v. Fair 9); 'who make an outward show of righteousness, holiness'. — *þornes* may be an allusion to the parable of the sower, Matt., XIII. 4; cf. *Fall of thornes & brers of squeres*, Hampole, Psalter XXXII. 12 (NED., s.v. Thorn 4 c). Or else it is perhaps meant as a rendering of *par aspidis* (sic!) which may have been vaguely associated with *asper* and contrasted with *fair* in the sense of 'smooth, even' (NED., s.v. 8 e). — 22. *ful of*

should perhaps be supplied before *roten*. — 23. *wereþ*: *BC weried* (MY) (which means, not 'keeps herself from doing' (MS. p. 13, foot-note), but 'wears'); *N* (12.22) *wened* is evidently a scribal error. — 24. *a stole* obviously to be read *as tole*; cf. *use tole B*, *tol C* (glossed *lume*) (MY). *N* (12.23) *use a sedole*. MS in his glossarial index puts a mark of interrogation after *sedole*; in his translation it is rendered by 'instrument' (probably from *C*). This seems to be the sense required. We might accordingly take the reading as an irregular way of writing *use use dole* (MS foot-note); *use use* would then either be used as an equivalent to *also use* pp. 36.9, 100.29, 118.1 etc. or would be merely one of the pretty numerous instances of dittography in the MS. (*þe þe* for *þe* p. 164.3. *þrou þroulome* for *þroulome* p. 218.28. *hol holden* for *holden* p. 430.18, etc.); *dole* may be a scribal error for *tole*, or else it is in form and sense related to the modern *dowel* 'a pin, peg, or bolt . . . serving to fasten together two pieces of wood, stone, etc.'; cf. NED., s.v. (*dole* 18th cent.; earliest quot. c. 1340). See also EDD., s.v. However, after all, *sedole* might be taken — by a scribe at all events — to mean something like 'foundation, platform' ('a platform, foundation to build (he built) toward this end'); OE. *sell* etc. BOSW.-T.; *sedel* SWEET; NED., s.v. Settle 4; EDD., s.v. sb?; cf. p. 166.16. — 28. *first*: *N forme, C arre*. — 30. *þise parties* an error for the singular; referring to the second part only.

7. 1. *al manere filþes* evidently a misconception of *ones kanuns furches* *N* (14.9). — 7. *as* should preferably be omitted or else exchanged for *of* or *and*. — 11. *wiþ þe versett*: sc. Emitte Spiritum tuum; *þe orison*: sc. Deus qui corda (fidelium) *N* (16.3). — *wiþ ep heurande bounden de eizen*: *N* (16.1) *mid ap aheuinde eizen 7 bounden B* *ap aheuine chuen, C ap heuene echuen* (MY); cf. Re p. 108. — 18 ff. *whan 3e comen toforne an autere* strangely changed from the original *þeuched a Godes flesch 7 an his blod þet is ouer þe heie wiarde* *N* (16.10). — 19. *3if 3e haue* — *of erþe* (21) a parenthetical addition of the reviser's. The Scriptural allusion is to Exod., XX, 24. — 27. CE. GASQUET. The Nun's Rule, p. 327.

8. 6. *N* (18.3) *misereci nostri qat passus es*. — 10. *þe oþer fyue*: *fyue* should perhaps be left out or changed to *four*. — 13 ff. *And þere after greteþoure lefely etc.*; *N* (18.14) *þer after wended ou to re leufdy onlienesse, 7 encoled mid þif auer; a last to þe oþer onlienesses (images C), 7 to ouer relikes encoled, oþer luted etc.* The alteration — not improbably due to a wish on the part of the reviser to avoid the obnoxious idea of worshipping images and relics — has not consistently been carried through, the grammatical correctness as well as the logical sense thus being destroyed: *to* (14), in the original dependent on *encoled oþer luted*, could not — either from the point of view of construction or of sense — very well be used with *greteþ*: *þe halowen* (15) has come to be rather isolated and *ruþe þe auer* (16) especially so. The simplest way to make the passage read would be to supply *knedeþ oþer lutedþ* before *to* (14), these verbs

being applicable both to the following *for huteven* and *for antev*, *namelich* (not 'namely' (Mx), but 'especially') might be inserted after *And* (15). — 26. *at* should probably be left out; *N* (18.27) has *et tis word*, *Venite adoremus*; cf. Ps. XCIV, 6. — 29. *at euerich tyde*; *N* (20.3) τ to *for collecte of euerich tide*; — 30. *wif anten a psalme* doubtless a misunderstanding of the original; *N* (20.4.5) τ *et to laste vers wideten on (huten an C) of hisse salme*, *Benedicite* etc.; cf. Daniel, III, 57 ff. (the last verse but one (89); *Confitemini Domino*, quoniam bonus; quoniam in saeculum misericordia eius). — 34. The second *at* not in *N* (20.13).

9. 1. *all* a mistake for *et* (Qui... incarnatus est de Spiritu sancto, ex Maria Virgine, & homo factus est. Symb. Conc. Constant.); *and* should be left out; similarly *kisse for erbe*; after *erbe* a full stop. — 2. *his* somewhat illogical for *her*. — 4. *holy roud tyde*; the Feast of the Exaltation of the Cross, 14. September (*N after* (20.20) is obviously a scribal error for *ester*). — 5. *by for be* read *by for be*. — 6. *it se*, Pretiosa; cf. *N* (20.23). — 7 ff. The passage has been completely changed by the reviser, who probably cared little about the minute liturgical directions. As it stands, it gives a tolerable sense, although one differing widely from the original; cf. *N* 20.23 ff. (Mx). — 11. *when se eten twies* as compared with the original versions, has got quite out of place: it belongs to the instructions about the proper time for Nones (cf. GASQUET, *Engl. Monastic Life*, pp. 147, 150 ff.) — 12. *Arise for kure for*; *N* (22.1) *arisen up (rangen up C) τ huteven*. — 15. *And after Preciosa* etc.; *N* (22.6) *From fect, after Preciosa*, *B eft from ouer complice ofet after pretiosa*, *C From ouer compelin ofet preciosa* (Mx). BC evidently give the better readings, Compline being the last service of the day and Pretiosa the beginning of the second part of the Office of Prime. — 51f *se may* — *his moder Marie* (17) an addition in *P*. — 18 ff. greatly altered as compared with the earlier versions (cf. *N* 22.7 ff.) and evidently rather confused. After *after* (18) *Matyns* should possibly be supplied, *Placebo* (Ps. CXIV, 9) being 'the first word in the Office of Vespers for the Dead and so used to denote the whole office' (GASQUET, *The Nun's Rule*, p. 327); *Dirige* (Ps. V, 9) 'the first word of the antiphon at Matins in the Office of the Dead, used as a name for that service'. However, it is sometimes extended to include the Evensong (Placebo). (NED.). — 19. *feste of la lessous*: 'On semi-doubles and all higher feasts (Sundays are semi-doubles) there are three nocturns, each with three lessons. Such days are the *fiesta uocem lectionum*'. The Cath. Encycl., s.v. Lesson. — 27. After *sittande* we should no doubt supply *for psalmes*; *N* (22.18). — *for seuen psalmes* 'i. e. those called the Penitential Psalms; Ps. VI, XXXI, XXXVII, L, CI, CXXIX, CXLIH' (GASQUET, *The Nun's Rule*, p. 328). — 29. *for fifteue psalmes* 'otherwise called the 'Gradual Psalms'. They were divided into three divisions: (1) Ps. CXIX – CXXIII; (2) Ps. CXXIV –

CXXVIII; 3) Ps. CXXIX CXXXIII; *ibid.* 30, *oifre whan 3e comþ* -- *congeye in to þe Temple* (p. 10.1) added by the reviser.

10. 17, *as 3e ben þre Persones in a god and as etc.*; *L* *as 3e beoþ þreo an 3od*, *calsra 3e beoþ an mihte*, *an wisdom*, *7 an luue*, *BC as 3e beoþ þreo an godd alsra 3e beoþ an mihte* (*ase . . . asra . . . michte*) (MY); *N* (26.1) *also 3e þreo beoþ a God*, *7 a mihte*, *a wisdom*, *7 a luue*. — 18, *of* erroneously for *a*. *þat*; *L* *þeah*, *B* *þah*, *C* *þach*, *N* (26.2) *tauh*; the whole passage is confused. — 20, *3iue me a reule in þise þre þinges* a misunderstanding of the original reading, *þrite* being evidently misread or misunderstood as *reule* (NED, latest quotation from 1225); cf. *L* *3eof me an almihti3 3od þrite on þreo hades þes ilke þreo þinges*; *N* (26.4) *3if me on almihti God etc.* (not as *MS* renders it: 'Give me grace, Almighty God; inspire into me, ye three persons, these same three things' etc., but; *3if me, on almihti God* (unus omnipotens Deus) etc.; cf. *C* *3eif me þu an almihti god þrite* *tu þreo hades þeos ilke þreo þinges* (MY). — 21, *wisdom forto knowe þe*, *loue & wille forto doute þe*; *L* *mihte þe to þeorian*, *wisdom þe to cweðian*, *luue 7 wil to don hit*, *B* *mihte forte serui þe*, *wisdom forte cwene þe*, *luue 7 wil to don hit*; cf. *N* (26.5). — 23, *at þat þe best is*; *LB* *at*. — *as þu art fulle of eueþ 3od*, *calsra nis nan 3od wone*, *B* *as þu art ful of eueþ god*, *alsra nis na godþ wone*; cf. *N* (26.8). — 25, *3eete*; *LB* *3etti*; *N* (26.10) *3ette* 'grant' < OE. *gētan*, *gētan*, *gētan*; *in* is probably due to confusion with the ME. verb < OE. *gētan* 'pour', which would be identical in form. — 31, *on erþe*; the other versions read *on hire* (*sc. roþe*). — This transitive use of *bleddest* seems rather striking and it would be tempting to add another *on* (*þat þu on (: of) on erþe (!) bleddest*). The other versions, however, all have the same reading; *L* *for þas glea piþ wandas þe þu on hire bleddest*, *B* *for þe ilke piþ wanden þe þu etc.*, *N* (26.19) *wor þeo ilke uif wanden þet tu etc.* — 31, 32, *my bloody soule þat ich am wiþ groundet*; after *soule* is an omission; cf. *L* *of ealle þu synnas þ þu is wið 3erwundet*, *B* *of ealle þe synnen þet þu is wut irundet*, *N* (26.20) *of ealle þe wanden þet heo is wide irundet*¹.

11. 3, *echon* no doubt an error, possibly of the ear; *L* *þ ic ham mote habben* (*B* *habben*). — 5, *þat ich mote in hem slepen or waken* is hardly correct; cf. *L* *þ ic deale in ham slepe ic oð wae3e* (*B* *ich oðer wakie*); similarly *N* (28.4). 8, *heinesses*; *L* *wel3i3nesses*, *BN* (28.7) *calinesses*. — 9, (Cf. Ps. CIII. 30) *Emittes spiritum tuum & creabuntur*. — 15, After *hole* no stop; after *breche* a semi-colon (*MS*'s punctuation should presumably be changed thus; after 'breaches' a colon, after 'Lord' no stop; similarly in the following passages). —

¹ It may be noted that *MS*'s interpretation of the following line is not correct. *N* 26.21 should be translated thus: '... through my five senses; in remembrance of them (*sc.* the five wounds) (and) that it may be so, dear Lord, I say five Paternosters' etc.

19. *In þe worschipp of þe lorde etc.*; *L.* for *þe wardzanzr thu crist of þine twelfþin apostolus*, *B* *þe wardgange ihesu crist of þine treus apostles*; cf. *N* (28.22). — 22. *writeþ*; *LB* *writed*, *N* (30.1) *witned*.

21. Cf. *N* (30.3) *Eratodi nos Deus salutaris noster, et apostolorum tuorum nos tunc præsidiis*, etc. — 25 ff. different in the earlier versions; cf. *N* (30.6); similarly *B* (HEUSER). Note the correspondence with the beginning of the preceding passage, possibly due to confusion. — 29, 30 an addition by the reviser. — 36 ff. much changed as compared with the original; cf. *N* (32.1 ff.) where it comes after the next passage.

12. 2. It seems appropriate to insert *þat* before *god*. 8. *godspellers*; *LB* *goddispelles*, *N* (30.17) *gospelles*. The rest of the passage has been abridged and the sense of the original lost; cf. *N* (30.19) according to which nine Paternosters might be said *as þe heod nine, englene ordres orcoredes BC*, *þet God þurh his milce ⁊ for his merci hiȝe ham* (sc. *þe souden*) *ut of þine to hore vclouredden* (*fearredne C*). — 15. *N* (32.14) *sigged þeus ȝers stoundinde*; cf. *L* 17. — 19. The second *est* should be left out. — 31. For *d* read *ad*. — 35. *securi* for *siculi*. — 37 ff. are greatly changed; cf. *N* (34.9 ff.) *Efter þe messereos, hȝon þe preost saceret, þe worzited al þene world, ⁊ þe heod al et of badi; þe in sperclinde hȝe bielupped oure hofmon þet into oure breoste þar is iȝilt of heouene etc.* Although the passage may make some sense as it stands, there can hardly be any doubt that the alteration is due to carelessness or a misunderstanding.

13. 3. *who so may þenche þan*; the connection is rather loose owing to an abridging of the original; cf. *N* (34.13) *Abate mid dei hȝose mei, ⁊ hȝose ne mei þeoune, o summe oȝter time, þenche o Godes rode; þencheþ* should be altered to *þenche* and *þan* would be better omitted. — 11. *taken* evidently 'the sign of the cross'. I have not found any such sense of the simple word elsewhere; *roode* should perhaps be supplied before it; cf. however, p. 58.29. — 19. After *bifore* a comma. — 20. *and þus sciþ þise fȝue psalmes*; the passage is abridged and rather confused; cf. *N* (36.15) *þe þridde time riht also* (sc.: *beginned Adoramus etc.*), *and [þe] fȝorþe (K) cherre, ⁊ te riȝte cherre, ⁊ nouȝt ne change ȝe* (*changed C*) *bute þe psalmes ⁊ te creisons*. 24. After *domine* a full stop. — 33, 34. *enfourme me inwiþ and erue me etc.*; *N* (38.7) *frowe me inewid ⁊ erude* (*erende C*) *me þe blisse of heouene*.

14. 1. *byggynne* for *byggynneþ*, owing to the following initial *þ*. The passage which follows is changed and partly added and the contents, it seems, are somewhat confused. Probably something has been omitted after *sciþ* (3); if so, a full stop should be placed after *sipes*. — 8, 9. *to maken hele wiþ þine holy maydenhede & moderhede*, *halere me* a rather senseless alteration of the original to *mourne me hele wiȝden euerich bruche, mid ihot meidenhod ⁊ meidenes menske, hel me etc.*; cf. *N* (38.13 ff.). Also in the following lines the sense of

the original version has been greatly changed¹. — 11. For *lor* we should no doubt read *lert*. — 18. *to dog wiþ hym arisen*: N (38.23 ff.) *zif nu deien mid him ⁊ arisen in him*. The whole passage has been considerably altered and the argument of the original destroyed: thus *hādlich* (19), a scribal error for *hādlich*, should preferably be altered to *weltliche* ('die to the world'), *on ende to an erþe*, and *in þi feluschipp* is a striking and no doubt hardly intentional rendering of *deien in his pinen eweliche*: *þu* < *þine* for *pinen* is evidently not the proper word, as in the rest of the passage it is a question of communion with Christ, not with the Holy Virgin.

28. *þrusschen and daden to deþe* etc.: the original *apruschen* 'suffocate, kill' N (40.5) *aprusen i þruch B*, *prusen I þruch C My*, which is unusual and at the time of the revision was probably obsolete, has been replaced by *þrusschen* and the rest changed accordingly.

15. 1. *wiþ hym heizlich* a faulty reading for *nu heortliche* N (10.9). — 7. *þat fulfild al þe werþe of blis d enderfenge þe*: either the words *of blis* are miscopied and left uncorrected or else something should be supplied before them: N (40.12) has: *þe . . . blisse þet fülle al þe corþe þo þi sate blisful sate underung de* etc.

12. Much devotional matter to be gone through *ad libitum* has been omitted by the reviser². — 16. *þe psalmes beþ unspaid after our lordes name*: *Magnificat* (14.2). *Ad dominum* (14.13). *Rebribur seruo* (14.22) *In convertendo* (15.3). *Ad te laudam* (15.12). — 21. *us hym herþ on hert best*: *herþ* seems to have a sense related to that given in NED., s.v. *Bear* 26: 'to push, force, drive': cf. *Cursor M.* (Cotton) 16252: *He þat þis folk þe heres to þe dede*; *Hali Meidenhad* 15: *þat ti hast nu here þe to þat to befere*. (STRATM.-BR.) — 23. The second *de* should perhaps be changed to *And*. — 21. *oft no doubt for of*: cf. N (11.9) ⁊ *so dād eær-sunnehal þet god mare þerof unak-cuen*.

27. *god toforn ȝoure antere*: N (14.14) *god biuoren oure* (K) *wonede ⁊ ended der þe graces*.

¹ MS's interpretation of N (38.16) *biholden hure ⁊ hure meidenes menske* is obviously erroneous, *hure* ⁊ *hure* not being pronouns, personal and possessive, but an adverbial phrase which occurs pretty frequently throughout this book (cf. pp. 114.9, 136.10, 260.5, etc.) and also elsewhere. In this case, as on pp. 136.10, 260.5, it means 'at least'; *hore* (18) I take to mean 'their', referring to a plural *meidenes*; cf. also Rg pp. 97, 98, who points out the mistake by DREHS, *Die Pronomina im Frühmittelengl.* — MS. (16 *bi* (K must be a scribal slip for *þi* MS). — *arisen* 22: MS inf., Rg p. 110 pa. pple.

² In MS's interpretation of the following passages there are several inaccuracies to be noted. Thus, N 42.1: *astuten* (BC *stuten* My) means not 'stand up' (MS) but 'cease'. After *arisen* (20) a colon, as the prayer is the one given in full p. 40.19 (and so 'pour thy grace into our hearts' should be put instead of 'grant us thy grace'); after *blissen* (27) a semi-colon. It may be questioned whether 'in full' is a correct rendering of *ourel* (29) (NED., s.v., 16 gives the same sense). The readings *buten one imearket B*, *imarked bute an C* (My) seem preferable to *bute one þe laste* (29) if the reference is to the prayers immediately preceding, which are *imarked*, i. e. indicated by their opening words, except in the case of one, the first. In my opinion a full stop should be placed after *ipaied* (44.3) and after *efter* (8: *Of ouer kneo-hunge* (5) I take to be partitive, so — so, i. e. not 'so', cf., e. g., p. 182.22, 23.

16. 11, 12. One *wif* should be left out. — 20. *siggeþ* evidently for *siggen*. — 25—27, 31—36 not in *N*. — 26. *Benedicite dominus*: it seems as if *dominus* should be changed to *dominum* or *domino*, or else a full stop should be placed before it; cf. however, p. 27.21. — 28. *after* should be supplied after *ecce*. — 33. The second *fyftene* is not improbably a scribal error for *fyfty*.

17. 3, 4. *And also herieþ þat holy chirche* etc.; the lines are rather out of connection with what precedes and look most like a misunderstanding of the original (possibly partly due to an error of the ear); cf. *N* (46.24) . . . *7 al is hire þet holi chirche redeð after singeð; þeah ȝe æren þenechen of God ewerliche tima, mest þeah in oure tiden, þet oure (K) þouhtes ne beon þrowne utecende*; if she takes her sickness not only patiently, but right gladly, all is hers (i. e. she shall share in the benefit of all) that holy church readeth or singeth; although ye ought' etc. (not with *MX*: 'ye ought, however', etc.). — 9 — p. 19.9 a later addition. — 14. *cassiodre þe Pope*: there is no *cassiodre* on the list of popes; the reference is probably to Cassiodorus, Roman writer, statesman, and monk, b. about 490; d. about 583'. The Cath. Enycel. — 16. *plied wif hym abobbed*. According to *NED.*, *STRATM.-BR.*, and *MR Wörterb.*, s.v. *Abob*, *Abobben*, the word is found only in the following passage from Arthur and Merlin (c. 1330) 1969 *The messengers were abobbed tho, Thai nisten what thai mighten do*, where it means 'astonish, confound, uberraschen'. This sense is evidently not applicable to the above phrase. Here it is obviously a question of some sort of game, and there is a line in *Cursor Mundi* (EETS, 62) which might be given in elucidation. In the passage on the mocking of Christ we read l. 16619 ff. (MS. Cotton):

*þai clede him wit a mantel rede,
tok of his arm wede,
And siȝen in his hand he set
a mikel staf a rede;
And wit him þai plaid sitisott (sittisott Gött.),
and badd þat suld rede
Quik o þaim him gaf þe dint;*

In l. 24027 there is another instance of *sitisott* (Cotton, *sitisotte* Fairfax, *sittisott* Gött., *setisot* Edinb.). Except these two, *NED.*, s.v. gives only one more example: *sitti-sotte* *HORSTM.*, Altengl. Leg. St. Alexius 366. It cannot be doubted that the sense given in *NED.*, 'some kind of game' is the right one (*KALUZA* in his glossary to *Cursor M.* seems uncertain). Instead of *sitisott* (Cotton), *sittisott* (Gött.), *Laud* reads *abobet*, *Trinity* a *bobet*, in the glossary rendered as 'stroke, buffet' (in the former instance somewhat dubiously). *NED.*, s.v. *Bobet* gives the sense as 'a blow with the fist, a cuff' and connects it with *Prompt. Parv.* *bobet* 'collafā, collafus' and *Palsgr.* *bobet on the heed* 'coup de poing'. *MR Wörterb.*, s.v. gives the two latter examples; *STRATM.-BR.* only quotes *Pr. P.* There seems, how-

ever, to be some inconsistency in the interpretation of the word in NED., as s.v. *Play* v. 9 it is apparently taken as a name for a game. In fact, to judge from the parallel *sitisoff* and from the whole context of the passage quoted, I am disposed to think that this is the sense which should be assigned to it: that the word in question has nothing to do with *lobet* etc. in *Prompt. Parv.* and *Palsgr.*, or if that is the case, it has replaced something identical with *abobbed* of our text. The lines given above are evidently based upon Luke, XXII, 64: *Et uelauerunt eum, & percutiebant faciem eius: & interrogabant eum, dicentes: Prophetiza, quis est, qui te percussit?* EDD. has a quite analogous description of a modern game from the north of England: 'There is a forfeit-game in which the giver of the forfeit is covered with a sheet. When he is tapped on the head by one of the company he cries out, 'Brother, I'm bobbed'. 'Who's bobbin thee, brother?' Whereupon the former has to guess by whose hand he was bobbed'. Now, if *abobbed*, a *bobbed* should mean 'a buffet', the singular certainly seems somewhat striking; moreover, this interpretation altogether fails to bring out the idea of blindfolding, which is required for the mockers to bid Christ tell (or guess, *rede*) who beat him. — The above quotation from EDD. is given s.v. *Bob* v.², 'to hit, to strike lightly'. Cf. further NED., s.v. *Bob* sb.³ 3, 'a light blow. ¶ Hence perh. *blind-bob*, an old name of *blind-man's-buff*'. Some other names of games compounded with *bob*, no longer used, are however recorded under *Bob* v.¹ (OE. *bober* 'to betool, mock' 3; *bob-fool*, *bob-har*, *bob and hit*, with the reservation that these may belong to *Bob* v.² 'to strike with the fist, buffet', in frequent early application to the buffeting of Christ. It seems pretty certain that in some of the senses of *bob*, sb. and v., there is a blending of the notions of striking and mockery, which latter sense comes pretty near to the one ascribed to *abobben* (OE. *alahber*, *abauhber*, *abauhbir*, *abauhbir* 'to astonish, astound, frighten' < L. **ad-bathari* 'to strike speechless' < *bathus* 'stammering'); cf. also FRIESEN, *Mediageminatoma*, p. 24. As to *sitisoff*, the final element may be *sol* 'a foolish or stupid person'; cf. NED., s.v. If so, the idea expressed in the word would be somewhat akin to that of the Engl. names of games just mentioned. — 30. *between hours after pryme*, is cleped *Vnderne*; *underne* 'the time from nine to twelve o'clock in the morning' (STRATM.-BR.); 'the third hour of the day, nine in the morning' (BOSW.-T.); perhaps *pe* should be left out. — 32. After *forwes* a full stop. — 33. *after* is adverb: 'the third hour after', sc. (the beginning of) *underne*.

18. 15. *go* evidently a scribal error for *gof* (cf. l. 20), due to the initial *d*.

19. l. 5. *pe hours of pe Planctes*: 'Formerly the hours were commonly reckoned as each equal to one-twelfth of the natural day or night, whatever its length (called *planctary*, *temporary*, or *unequal* hours), the *equal* hours were sometimes distinguished as *equinoctial*, being each equal to a *temporary* hour at the equinoxes'; cf. NED.,

s.v. Hour 1. The equinoctial hours are here termed *þu hours of þu day*. — The planetary hours are 'in Astrol. supposed each to be ruled by a planet, the first and eighth by that after which the day is named, the others by the other planets in succession, the order being from Saturn to the Moon'. NED., s.v. Planetary. The other planets were: Mercury, Venus, the Sun, Mars, and Jupiter. — 12, *let a scribal slip for herl*. Note the inconsistency in gender: *she* — *he* p. 20.19. — 13. *Spekunge*: *N* (48.8) *spekunge* (for which *Mx* p. 19, foot-note a, *suckunge*: *Mr smerchange*, cf. *N* 64.11, 104.14); *BC smerchange*, *T smerchange* (*My*). The readings of *PN* are obviously wrong: cf. p. 27.12. — 18, *is* should be inserted after *þat*¹. — 23. The Scriptural quotation is somewhat incorrectly given (: inuenit seruus tuus cor suum; 2 Samuel, VII, 27) and mistranslated. — 26. *Sory may þau answer be for her þlyth*: *N* (48.18) *sore mi anoder of hire þlyt carien*. — 28, *all his eize þirle þat he seiþ þorouȝ a biholdyng*; there is probably an omission after *þirle*: cf. *N* (48.20) *et his eie þurl*, *þurh a schute þ he iscih*; *þurh a biholdyng*. Either *þorouȝ a sizth* should be inserted and a comma put before *þorouȝ* (28) or else the words *þat he seiþ* and *þorouȝ a biholdyng* should be transposed. — 29 ff. The passage is boldly altered from the original and the logical connection has thus been destroyed: so far as I can see, the sense is hopelessly confused. Instead of the original instructions about the guarding of the windows, and the directions about the hangings and comments on their twofold colour, the reviser, probably to give a more general turn to his injunctions — although the alteration may partly be considered as a mere blunder — warns his readers against the misuse of the eyes and then abruptly proceeds to give directions about the outward apparel and rather confusedly enlarges on its signification. However, as they stand, the lines may be read in the following way: after *eizen* (30) a semi-colon, after *to folde* a colon, *þat hij ben blak* etc. (p. 20.1) I take as governed by *bitokneþ*, which should be placed after *wip outen*, and *white* supplied after *croice*, the passage evidently being miscopied or senselessly changed from *þ* (K) *clod in ham* (sc. *þurles*) *bro twould*; *blac clod*; *þ* (K) *creoiz hwit widinnen* 7 *widuten* *N* (50.2); or else the line should be connected with p. 20.11, in which case it would seem appropriate to supply *blak* before *croice* and put a colon after *wip outen*; after *inwip* (20.2) a comma, after *is* a colon; no stop after *sopre* (20.3); *Summe* should be corrected to *sunne* and is supplied after *þat*; *ȝou* (19.30) — *hij* (20.1) — *ȝou* (20.3) a not uncommon lack of consistency.

20. 3. *N* (50.6) *workuled* seems to mean 'blackened by heat, scorched' < OE. *col*? (*Mr*) (*M* has *decolorauit*). There is only one other example of the word: *workuliunde* p. 306.1, where *T* reads *forswiðande* 'to torture or destroy by burning' (NED.) < ON. *sríða* (*Mr Wästerb.*, s.v. Forswiden; cf. BJÖRKMAN, *Loan-words*, p. 166, 221). This has

¹ *N* (48.13) *Mx þis*; *MS*, *þ is* (K); this disposes of the explanation by *Lr* p. 24; similarly on p. 54.9 *Mx þes* (twice); *MS*, *þer* (K); cf. *Lr* p. 8.

been replaced by *out choold*, apparently associated with *cole* 'cull, choose, select': *See hundred of hyse he calde out, þat proude were, hardy 7 stout* R. Brumme (NED., s.v. Cull, Outcull); cf. N (56.14) where *T* has *culed at*. Similarly *lumped* to N (50.8, 10), at the time of the revision probably no more used in the sense of 'belong, pertain, relate to', has been exchanged for *is likned* to (5, 6); *longþ* to (7) is a more satisfactory substitute. 9. *White clafþ* is likned to *þe white crags* etc.; cf. N (50.14) *þus bitockned hwit croi; þe warde (K) of hwit chastite. þ* is *muchel þine wel uor to withre*. — 13. *þe þore looke* — to *þe werlde* (15) has nothing corresponding in N. — 20 ff. A generalization of a personal address in N (50.20 ff.), which has been omitted in M (MY p. 76). It seems doubtful whether *tellyngge* (20) should not be changed to *tollyngge*; cf. N (50.23). NED., s.v. Tell, 15, gives the sense 'to speak, talk, gossip'; the oldest quotation is from 1652: *At his tunc in Holthorw Telling a tittle with the Host*; there are only two other examples from modern dialects¹. — 22. *ded is cche man* — p. 21.4 an insertion by the reviser.

21. 5 ff. To this passage also the reviser has tried to give a more general application: N (52.2) *toten utward*; cf. *loken outward and gon to solus & to gamers and to karoles*; ll. 7—10 are an addition. — 20. *Ar at þe we* etc. lacks connection with what precedes, some words having been omitted; cf. N (52.11) *nout on euel ne twa, aub at þ* (K, *euel* etc. — 26. *aller*; N (52.15) *alre, B aldre moder, CT aldmoder* (MY)². — 29. *aspectu que; aspectuque*; similarly *dedit*

¹ Several corrections of MN's interpretation of the original text have been made by MY and MR in their notes on the passage. Thus MR suggests that *þurl beo* should be inserted after *parlurs* (K) p. 50.2; this, however, seems not necessary, if a full stop is put after *þurles* (al not 'though' RG p. 69; MY p. 66 takes the passage to be a misinterpretation of the French). — *tekeþe* 15'. *teke þe* < OE. *tō wcan* 'in addition' (cf. pp. 78.25, 106.28, etc.); *tekeþe bitacnunge*, then, means: 'beside the meaning expressed by it' (MR; *B teke þe bitacnunge, T tekeþe bitacnunge* 'in addition to the meaning' MY). — 20. *Ich write muchel uor odre, þ* *nodig ne etrined ou* 'I write much for others that in no wise applies to you', *nodig* being adverb (MR). — 21 ff. RG p. 108: 'Nennen, die mit verführerischen Blicken... starren'; cf. p. 16.1. — 24. *unmed swuc (T selli, C sullich) icunder*: MR takes *unmed* as a noun, 'Ungebühr' < OE. *unæd* (cf. Bosw.-T., s.v. Un-mæþ, mæþ, *icunder* as the subject, and supplies *is*; *unmed* might, however, just as well be an adj.; cf. STRATM.-BR., s.v. — 25. *wede*: OE. *wedan* 'to rage, rave' has nothing to do with *weddian*, OE. *weddian* 'to wed'; it occurs again in the same sense, 'dally, flirt with', p. 368.3, where MN has the same mis-taken interpretation (MR). MY translates: 'play the fool and go mad'. — The readings of the other MSS.: *dotie B, adotie T, adotien C, doten V* (MY) are certainly preferable to *totie N*. — As an additional emendation I should propose to put *unseauliche* 6 within commas and read: 'and made you such as you are externally, sc. unseemly, through the rays of his grace'.

² N (52.16) *newce*: BCT *swone, V synne* (MY), accepted by MN, MR, both of whom leave *newce* unexplained. NED., s.v. New sb. records a form *newe* < *nue, nuy*, aphetic form of *any* 'annoy' sb., occurring twice in the York Mist., meaning 'trouble, sorrow'. Or could it be taken as a corruption for *nome* with *synne* supplied from the other MSS., as a verb seems to be wanting?

que in the following line. — 35, *siȝth* should no doubt be corrected to *sqwe* (N (52.22) *sauegange*) and *it* (22.1) to *siȝth* (N *sihte*). If *siȝth* is to be kept, 'sin, wickedness' should be understood as the object of *began* (35).

22. 2. *conef þe dede; cam* seems preferable: N (52.23), *T com þe deað*, B^V *com þe dede*, C *com to dede* (M^V); *deade* might be taken either as 'deed', which suits the context very well (*siȝth* — *last dede*), or as 'death', which would perhaps be more in keeping with ll. 8, 9 below. — 18 ff. The Latin quotation and its translation, loosely fitted into the context, may originally have been a marginal note introduced into the text by a subsequent scribe. Cf. Matt., V, 28: . . . qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo. — 19. One *ouon* should be struck out. 20. *Sche fel to þe Appel; N* (54.7) *Eac, þi uoder, leop efter hire eien; urom hire eien to þe eppel* etc. — 24, and *zatt* — of *alle pyges* (34) a later insertion. The connection is somewhat loose; after *hire* (24) should be a semi-colon, instead of *done* (25) might have been expected *ben*; in l. 26 there is some omission; after *god* we may supply *ben*.

23. 1. *Hou þat hij* etc.; there is a confusion in syntax, the construction having been changed from *ahan hij* (p. 22.37), possibly because some notion of a governing verb of seeing or thinking came before the reviser's mind. — 3, *dina* read *dina*; the quotation and the following narrative is from Gen., XXIV. — 4. *A maiden also dyne þat* etc.; *dyne* should be put within commas¹. — 5, 6, *enoupe nen*, *as it were wmmen* a corruption, possibly due to the fact that the copyist has omitted a line; cf. N (54.19) *unkude* (K) *wmmen*; *to ȝet we seid hit nout þ hea biheold wepmen* (MS, *wepmen* K); *anh deð wmmen*. — 11, *faders for fader*. — 13, *for a kyng — an hoore* (16) an insertion; similarly *Also Bersabe* (18) = *first siȝth* (22); *an wmmen* (27) — *nouȝth* (28). — *Senor*; N (54.28) *T Emores* (gen.); cf. Gen., XXIV, 2: *Quam cum uidisset Sichem filius Hemor Henai* etc. — 24, *holy*; N (56.5) *heilliche*, *T hehlich*, *B ahehlich*, *C aȝelich* (M^V)².

¹ MS's reading and interpretation of the passage are both mistaken. N (54.18) reads (K): *A meiden also dina het was Jacobes dohter* etc.; M^x takes *het* to stand for *hit* and translates: 'A maiden also there was, Jacob's daughter, it is told in Genesis, who went out' etc.; M^R alters *het* to *þet* 'who was J.'s daughter'; DIEHX reads *her* (RG p. 94). However, *het* in N is corroborated by two of the other MSS.: *as dyna het B*, *alswa Dina het T*; C has *huchte dina* (M^V). I take *het*, *huchte* to be the past tense of *hōten* and read N: 'A maiden also, (who) was called Dina, (and) was Jacob's daughter' etc. The sentence, it is true, seems somewhat elliptical; in T also *was* is omitted and the full phrase runs thus cf. Pal. Soc. Publ., ser. II, pl. 75): *A meiden al swu Dina het iacobes dohter hit telles in Genesj ȝeole* etc.

² In the corresponding passage of the older versions there are several obscure points. Thus M^x's translation of N (56.6 f.) *wule iscon ȝunge ancren; ȝ loken nede* (*neode T*) *ase ston hu hire hwite* (*white BCT M^V*) *like him* seems most questionable; *wule* (6) should at all events be rendered by 'wants', not 'would, must'. — 7, 8, *hire*; *naued* are singular. — 10, *Me surquiderie* in my opinion is to be kept; *me* might be taken as the 'particle exclamatory or adversative' employed (mainly in texts of the 'Katherine group') to

24. 5, 6. *þu* = *þoure* a common case of inconsistency: *þu* might be changed to *ȝe*: *N* (56.18) *þu*, — 6 ff. a generalization of the original passage; cf. *N* (56.19 ff.). — 11. *alre conen of a hȝth siȝth* etc.; *N* (56.23) *we con nouȝt forȝet þe to weanen lokede cangliche o weopmen, and dudu þurh þe þen unneren ham inu monne cih sihte* etc. — 19. *encreȝeþe* should be supplied after *schē*. — 22. *al þat fullþ to hir*: *N* (58.9) *al ȝet þe fullȝd to hire*, *C* *al þet þe feȝed hire ȝet* altered to *þet*, *T* *Al ȝet þe feakes oȝe* (My). 'Read *al ȝet þe feahȝd hire* 'moreover all that adorns her'. The reading of *N* is palpably wrong'. My p. 155, note 1. I have some doubts upon the point.

25. 2. *þere þou it wilt nouȝth*: *þere* should perhaps be altered to *þuȝ*: *N* (58.23) *þuȝ þu hit wile we wile T. want*; or else *oȝer* might be supplied after *wile*. — 10. *Þudicus* for *Impudicus*: *inimicus* for *nuncius*. MR gives the passage from St. Augustine in full. It is unnecessary to point out that the fragment of the name in the foot-note is to be restored: *Augusti* — 13. *do þilpe wiþ man*:

u'

N (60.8) *wilȝen fulde to man*, where *to* does not mean 'with' as MR has it, but, as is pointed out by MR, marks the source from which the object is expected; cf. *Heȝe hire feores to him wȝuȝde*; *He wȝuȝde him to Gode suȝre frȝȝre* (Bosw.-T.). — 15. *wilȝunge and habbȝunge*, *wille forȝe þen wȝilȝed* etc.; it would seem most natural to strike out the stop, take *wille* to be the object of *habbȝunge* and consider the words as *ȝet as forȝe habben* as an addition due to some inadvertency; cf. *N* (60.10) *wilȝen, ȝe habbe wille nouȝt beȝen wȝilȝed* (ȝȝuȝed *C*, ȝȝuȝed *T*), which is an exact rendering of the quotation from St. Augustine. If the reading is to be kept, the sense seems to be: 'these two are one: willing (= 'desire', cf. *My willing is as ge wole* Chaucer, Cl. T. 319; OE. *willing* < *willian* 'desire': Bosw.-T.)

introduce a question, or (less commonly) a statement: 'lo, now, why' (NED.; cf. STRATM.-BR.; MR Wörterb., s.v.); cf. pp. 52.1, 54.5, 364.9, 368.15, etc.; *surquiderie* < OF. *sourcuderie* etc. (GODEFROY, s.v. 'presumption' is a word of pretty frequent occurrence; it is used in various forms in The Wars of Alexander, by Chaucer, Barbour etc. (cf. STRATM.-BR., s.v.) and Gower gives a long description of the vice, Conf. Am., I. 1883 ff. (EETS, extra ser. 81). The other MSS. read: *Me sire C*, *Me surquide sire B*, *Mesurquidesire T* (My), *surquide* being a variant of *surquiderie*, cf. GODEFROY, s.v. *Surquidee, sourceidee*. Thus MR's alteration *Me surquidus sire* (*surquydous* P. Pl., B XIX 335; Gower, Conf. Am., I. 2257), can hardly be accepted. It should, however, be noted that the phrase occurs in the French version as well (My p. 66, note 2 and this makes the above explanation rather doubtful. At all events, *me*, whatever it is, could hardly be considered as the first element of *messire* (MR; in the instances from *N* which he adduces in support of this assumption, the word is certainly an adversative particle). — MR's translation of ll. 13 ff. seems rather fantastical; *þes þe* 13 cannot, as suggested by MR, be identical with OE. *þes þe* 'according to what, as'; *T He þat* (Pal. Soc. Publ.) makes it probable that it is a dem. pr.; *seide* I accordingly take to mean 'called' (cf. NED., s.v. *Say*, 2 c.). — 14. *was* is probably an error due to some confusion; the other MSS. read: *þes þurh an eche wȝurp B*, *þes þurh an eche wȝurp C*, *þus þurh an eche wȝurp T*; *C'estui par un iet del oil* Fr. (My).

and having: to wish to be desired as well as to have (sc. desired).'

18. *Kunne; gkonne; N* (60.11, 12) *Cunciden* (31rñ C); *been inwiled* (cf. *do þilpe wiþ man* (13); *N* (60.8) *wilcen fulde to man*; — 21. *of* probably for *and*; cf. *N* (60.13). — 23. *þistþ þe flesche azins þe soule*; . . . *And of þise* etc. (25); *N* (60.17 ff.) *accorred lecherie, þeo stinckinde* (K) *hore, wif þe lifdi of chastete clajdis chastete T, lauredi chastete C MY*). *þ* is *Goles spuse* (not 'the lady, Chastity' (MS), but 'a lady (who has taken the vow) of chastity'). — 27, 29. *he* = *his* is obviously a misadaptation of the original *heo* *N* (19, 20), referring to *lecherie, þeo stinckinde hore* (cf. above).

26. 2. *And it is soþ weilaray* etc.; *N* (60.23) *⁊ tis is soþ, weilarci, ful wiþ idon mid ham* etc.; *T* *And hit is soðes weilarci nech idon*, *C* *⁊ hit is weilarci nech ido* (MY); 'and this in sooth, alas, is full nigh done' etc. (MS 'too close'?). — 5, 6. One *ful* should be left out; or else the order *ful when* (5) transposed. — 11 ff. The passage has a less specific application than in the original, and the logical connection has partly suffered. — 16. *comþ* may be a scribal error: *N* (62.13) *com*, which seems more satisfactory. — 28. *nee cogitareu; N* at *ne cogitareu*; cf. Job, XXXI, 14.

27. 3. *werestou* erroneously for *werestou*. — 4 ff. *when goddes prophete . . . and myȝth nouȝt spure deddich*; the passage is partly a repetition from ll. 2, 3 added by the reviser, and the sentence has been left unfinished. — 8 ff. Cf. Eccles., XXXI, 15: *Nequius oculo quid creatum est? ideo ab omni facie sua lacrymabitur, cum viderit* etc. — 9. *Alle þe tear schal flowe þe teres*; in conformity with the reading of *N* (64.7) *Al þ (K) tear neþ T; schal utagen a teares* we might add *of*. However, NED. records some examples of *flowe* used transitively: 'to pour forth in a stream', cf. s.v. 8 d: *The stone that floweth water* (Crammer 1550), 'perhaps reminiscent of the trans. use by Wyclif and Mandeville, following a barbarism of the Vulgate' (s.v. 14): *A bound that flowith* [1388 *with*] *myȝt and hongy*, Wyclif, Exod. III, 8 (1382). *I salt giffe to ȝow land flowande myȝt and hongy*, Mandev.; *þe* should then perhaps be considered as a possessive dative. — 15 ff. a somewhat confused paraphrase of the original directions which specifically apply to monastic life; cf. *N* (64.15 ff.) — 17. *swich men* might perhaps be altered to *eche man*. — 18, 19. *Hij* = *ȝou* a common irregularity². — 21. *ȝe* possibly for *he* *N* (64.21).

¹ *N* 62.15 *asc*; Mr incorrectly 'as if' Rg p. 20; cf. NED., s.v. *As* 15. — 25. Mr punctuates correctly thus: *deale, hwat seið he, þenched me mid cieu*; cf. *T* *Hu deale, hwat seið he? þenches mon, Hu dele þenched me C* (MY) 'I do not see what the preceding *e* in *N* is; possibly a faulty form for *hu*; cf. *CT*; the comma after *he seið* should be struck out: 'Mark! what does he say! — does a man think with eyes? God knows, he says full well' etc. — Ms's rendering of *hwat mone* etc. 64.3 ff.) can hardly be right; *T* evidently gives the correct reading *wtumon ⁊ sorhe*.

² In MS's interpretation of the corresponding passage I may make the following corrections: p. 61 14 *some cherre* not 'in some measure', but 'at

28. 13. *comþ þu kome: N* 66.13 *Komed þu come. B kumed þu kume. T Comes to ȝupa. V comþ þu kome. chent lu chain* Fr. MY: *kome* in our text can hardly be anything but a corruption of an original *come*: *a* may have been miscopied as *e* and one down-stroke too many written to make a *a* or one too few to make *me*; or else it may be a scribal error for *kem*, which would correspond to *T ȝupa*¹. — 20 ff. The passage has been greatly changed and in fact has been mainly added by the reviser, which makes the connection somewhat confused. — 28. Cf. Matt. VII. 15: *Attendite a falsis prophetis qui veniunt etc.*

29. 4 ff. have replaced original directions relating specifically to monastic life². — 8. *re* a scribal error for *þe*. — 12. *nonne: nu nonn.* — 13 ff. In the original version the passage is put more explicitly thus: *N* 68.16 ff. *MX Ut of chirch þurh ȝe hold ȝe nonne tale mid nonne nonne: nu heret wortsþyge þerto, ȝe þu K huli sacrament þ ȝe iscut þer þurh. ȝe ninnȝ ȝetȝe hwales ȝetȝe wun-*

some time'; cf. pp. 90 s. 106.23. 128.13, etc. MR. — 17. *asonien asinen T, asonien C*: MX, MR note 'shun': MR Wörterb. gives the sense correctly as 'excuse' *M* *excusare*: cf. STRATM-BR., NED., s.v. Assoinen, Assoin *e* < OF. *essoigner*; GODEFROY, s.v. *Essoine* *essoune*, *essone* etc. — *alles*: MX 'needs': better 'at all'. — As is shown by the parallel versions MY, the punctuation in l. 19 should be changed thus: *god ferd mid Godes dredē. To preoste on erest sigged confiteor* etc.; cf. *P* 27.20 *And ȝif hij schullen spoken to preest hij ȝowen to saien her. Confiteor* etc. cf. BR p. 484; MY p. 74. — 20. *þ he outh (ah BT MY) to siggen: herched his wordes* means: 'what-ever he has to say — listen to his words, pay attention to his instructions' cf. SWEET, ME. Primer, p. 42. this is more clearly expressed in *P* 27.21 thus: *And þan hereþ wordes þat beþ nedeful to heren.* MR takes *þ* as a rel. pron. referring to the following *wordes*. RG p. 39: *þe* rel.; *þer* after prep.

¹ MY pp. 66, 74 supposes *come* to be a misunderstanding from a French original, in my opinion without sufficient ground. cf. NED., s.v. *Chonghe*: *Shal here hym on hond the Cou* [v. r. *cou, kow, kowel*] is *wood*. Chancer, Wife's Prol. 232: *Hec moneduh, a kowe*. Gloss. in Wr. Wulcker 702 etc. If MR is right in his suggestion that, in *þe ludere cou deouel* 14, *coue* should be the adj. — this is not necessarily the case — and that the phrase is a play upon words, we may compare analogous instances, p. 62.18: *mid gode riht muoen eidurhs beon ihoten ihaten C, icleped T eiddurhs*: 'with good right may eye-holes be called ail-holes', and p. 142.8: *for þi is ancre icleped ancre*: 'therefore is an anchoress called an anchor'. N 66.15 *uorm*: the MS-writing *uorm* occurs, e.g. pp. 64.21. 120.8 K. — 16. *schullen* is apparently to be corrected to *schulle* if, as is probable, *þ*, the subject, refers to *þ* god; cf. *P* 28.16 *alle her gode werkes. þat schullen . . . beren hem vp to heuene ward.* 'The plur. . . is due to the preceding plurals *eiren* and *bridles*'. SWEET, Primer, p. 42.2. — 19. *strusti* looks like a scribal error for *trusti*; cf. however pp. 266.3. 380.12 *T þ ȝe aru trust on.* — 20. *of hit for of lut K*, MY, *o lut B*: cf. l. 28 MS: *hit K*; after *red* no comma; after *salne* possibly a colon: *C* red, ȝ bidden him þ. — 22. *ȝe þi þ him arewe on*: MR supplies *of* before *on*.

² N 68. *stude*: MX, MR *stunde* from *T*; however, the reading of *N* is supported by *B*: MY and there is hardly any reason for an alteration, the sense being: 'unless the third person or a suitable place sc. *iden ilke huse, ȝder þer he muce isen toward ȝe* should be wanting.' — As is pointed out by MR, MX's translation of *nout K* for *þi* ȝ is a mistake for 'nevertheless'; likewise *treoue* 'truth' for 'true one'.

men to þu husas þarh . þeo oðre men ⁊ wunnen to þe parlurs þarh, spoken buten (K) nor weold : ne nare 3c buten et þeas two þarles. The punctuation in these lines and the translation given by Mx are, however, not correct; cf. the other MSS. (Mx): þ 3c seod þer þarh . ⁊ meowed oðerchile to ower wunnen þe husas þarh . to ofre, þe parlar. Spoken ne ake 3c B: þ 3c seon þer þarh ⁊ nimen oðer hiele. To ower srauanz þu huse windohe . To ofre, þe parlurs . Speke ne ake 3c T: þe 3c meowed þer þarh to ower wunon þe has þarh. þe parlures to þe ofre C. Mx (p. 155, note 4) considers that T gives what is doubtless the correct punctuation: ⁊ nimen oðer while refers of course to the sacrament. This is supported also by the French'. It is also corroborated by the reading of C' and in part by P ll. 14 f. The sense of the last lines is changed to what would have been expected by K's addition of *buten*: 'ye ought not to speak, unless in case of necessity, but at these two windows'; cf. Mx: Rg p. 39. — 18. There seems to be an omission before *rasperre*: cf. N (68.23) *heo schal hebben leare to openen hire þarh enes oðer turies. ⁊ makeu signes* (K) etc.; *makeþ* (19) might therefore be altered to *makeu*. — 20. *in Ouelich Mannes hous* etc.: N (70.3) *Auere ⁊ husas lefidi (husebunde oðer husewif T) oth muche to beon bihecomen. eueriche* (K) *urideie of ðe 3er* (K) *holded silence*. — 23, 24. The stop after *dayes* is meant for a colon; after *Lenten* it has no significance. — 25. *And on Ester Euen*: N (70.8) *wort non of Ester euen*. Possibly *and* may be taken as a preposition on the analogy of its use in phrases such as *and ende*, and *lust*, and *þat hit wes dei lilt*. STRATM.-BR., s.v. The stop before it should be struck out and put after *Euen*. — 26. *loude woorde* I take to be a corruption of the original *lut wordes* N (70.9); similarly l. 28. — 27. *freude* should no doubt be changed to *freunde*; cf. N (70.9) *3if eni god non is feorrene ikumen*. It may be noted that a northern form *fremed* (16th cent.) is recorded in NED., s.v. *Fremd*. — 28. *And þonkeþ hym mychel* looks somewhat suspicious: there is nothing corresponding in N: *þonkeþ* may have replaced an original *þinkeþ* (*me þinkeþ a mychel foote*) and the phrase may have been changed accordingly. — 29. *grindeþ grauct*: N (70.12) *Muche fol he were þe makte . . . griden greet oðer hiecle, 3if he grunde þ* (K) *greet ⁊ lefde þene hiecle*. Mx takes *greet* to mean 'sand, gravel': Mx hesitates between 'grit' and 'chaff'. NED. quotes the passage under Grit sb.¹ 'sand, gravel' with the remark that *greet* is 'used for Grit sb.² (bran, chaff)'; cf. Br p. 485. I do not see why these words should not be identical. NED. under the latter word records a form *gretta* pl. 'furfures' (1100): moreover it is pointed out that the words 'grit' < OE. *gréot* 'sand' etc. and 'grit' < OE. *grytt* 'bran, chaff' seem to have mutually influenced each other in form. Accordingly, I take *greet* in this instance actually to mean 'chaff' (*M paleas*) and conclude that the reviser has mistaken the word for 'gravel'. — 35 — p. 31.22 an interpolation by the reviser (only p. 30.25, 26, repeated p. 31.23. have anything corresponding in N).

30. 7, 8. The construction is confused, direct and indirect speech apparently being blended; the passage, Luke, X, 41 ff., in Wyclif's translation runs as follows: *Martha, Martha, thou art busy, and art troublid aboutis ful manȝe thingis; forsoth a thing is necessary, Marie hath chose the beste part, which schal not be take a way fro hir.* As it stands, the simplest way of emending would be to leave out *pat*. The passage is given correctly p. 111.8. — *pat* 7: a scribal error for *part*. — 8 ff. Note the confusion in the use of pronouns: *who so* — *hym* (8) — *her* — *hym* (11) — *hem* — *hij* (13).

31. 2 ff. *her*, *hij* an instance of the frequent confusion of numbers. — 14. *looken*: *-en* may be due to the influence of the following word; however, cf. pp. 97.28, 197.25. — 20. *att hem bigan þe priþ*. And *att hem it schal ende*; the phrase seems rather out of the context as it stands; the reference may be to Hebrews, XII, 2: *aspicientes in Auctorem fidei, & consummatorem Iesum* (in Wyclif's translation: *bitholdinge into the maker of feith and ender, Ihesu*). If we exchange *hem* for *hym*, it connects pretty logically with *god* in the preceding line. — 22. *done*; *duiden* would have been expected; possibly influenced by the preceding *done*. — 23. Cf. 1 Timothy, II, 12: *Docere autem mulieri non permitto*. — 24 ff. *þer ne schulle noþing swere but nay, & ȝe, sikerlich*: *saie* should possibly be supplied before *nay*. The next two lines are inserted by the reviser and the rest of the passage has been shortened and altered: cf. N (70.24 ff.)¹. — 31. N (72.8) reads: *Ad summam [rolo] nos esse variloquos, tuncque pinciloquos*. Cf. My p. 74; MR Intr. p. 7.

32. 1. *many patten her woordes forþ att ennyȝth* strikingly altered from *Auh mani þant (þuindes T) hire word worte leten mo et* N (72.10) with a metaphor of the damming up of a mill-stream to which the author reverts further on. — 4. *silencium* for *silencii*. — 5. *gode*: this is evidently not the appropriate word and I do not feel sure that my rendering of the MS. is correct. If it is, the word erased may actually have been *gode*, which the corrector

¹ The corresponding passage in N (70.20) runs thus: ... *ne swerien, bute ȝif ȝe siggen witterliche, oder sikerliche, oder o summe swuche wise*. MS's rendering is, I take it, quite beside the mark: *witterliche* and *sikerliche* should be put within inverted commas just as *ȝe, sikerlich* in P: 'except ye say (unless it be) 'certainly' or 'surely' etc.' — As regards the interpretation of N 70.25, neither MS's supposition nor that of MR seems to be altogether satisfactory. MR's connection of the clauses: *ne ne etwited him ... bute ȝif he beo þe* (K, MY) *ouer kudre* is doubtless correct; but his suggestion to exchange *ouer* for *over*, *over* 'your' is certainly not admissible; *kudre* I take to be a comp. in absolute use, expressing a high degree of the quality, so, apparently, MN: *ouer* is added with intensifying force; cf. OE. *ofer-œald* 'excessively cold', *ofer-hof* 'carissimus' etc.; *rudel* (K) *ouer ruet*, *ouer ruet* N 52.3, 86.8 (there is an analogous instance near this passage in P, p. 30.2: *but ȝif sche be þe ouer holyer*). I translate thus, 'unless he be particularly well known to, familiar with, her, of her nearest acquaintances'. — 72.3. *reame* is an erroneous reading for *reauie* (K); BC *reauie* MY. — 13. *alles*: MS 'all' (pron. ?); 'once' would be more to the point.

* MS's correction on p. 480 noticed afterwards.

had fresh in mind and which accordingly dropped from his pen instead of the right word that he was going to insert. The question is what this would have been. By way of emendation I suggest *uolde(?)*. — 6. For *moazth* read *moazth*, the first stroke of the apparent *m* being probably merely an accidental curl. — 8. *houztes* an error for *silence* caused by the following *houztes*. — *will* obviously a corruption for *will*: *N* 72.17 *Long silence 7 weel icoust* etc. — 11. *werdelich* should perhaps be supplied before *ping*. — 12. *hi* inconsistently referring to *houzth* owing to a contraction of the original where the plural subject has reference to *wordes* and *houztes*¹. — 18. *putel* for *putens*: cf. Prov., XXV, 28. — 19–21 an addition; *he* (21) illogically for the plural. — 22. *ocalis* a corruption for *ocalis* *T*. Mr quotes the passage, taken from St. Gregory, in full. — 25. *alle 3ate*: *N* 74.7 *parh he tute* etc. strangely rendered by MS as 'portal': as pointed out by Mr. in this instance as elsewhere, e. g. pp. 80.15, 212.25, it means 'snout'.

33. 3. *Quauque cult* is to be added after *ianum* (*N* 74.10). In his English translation the reviser seems to have confused those praising and the one praised (1); or else, which is more probable, he has simply rendered the latter part of the passage after his original, having altered the former². — 5. *moape*: *N* (74.11) *auk hare wannange nand no 3et. Hare mut mudeled ever*. — 11 ff. The original metaphor has been garbled in the revision and thus lacks graphic intensity and also partly logical context: *for alle hij hen in he heud* (13). — 13. *of he tange is mychel doute*: *N* (74.21) *for is most weal hold huan he tange is a rune*, where *hold*, as Mr rightly remarks, is a noun meaning 'retention, restraint': cf. NED., s.v. 5.

¹ In the original passage I take 72.20 to be stressed: 'also'. — *al* is evidently an adverb: 'exactly in this manner'. — *hien* (22): MS 'mount up'; Mr 'hasten' < OE. *hizian*. It may be strongly doubted whether the latter interpretation is justified. There are several instances of *hien* etc. < OE. *hian* on record cf. NED., s.v. Highv.; STRATM-B., s.v. Hezen and MS's interpretation is corroborated by the readings of the other MSS.: *B* *hekin*, *C* *hechen*, *T* *hehen*. MS: on the other hand, MS is probably wrong in ascribing the same meaning to *hize* *N* 30.20. — For *to uleoten*, 'flit' can hardly be considered as the appropriate translation; the illustration refers to flowing water and the original sense is 'float away, float in different directions', cf. NED., s.v. To-fleet; Bosw.-T., s.v. To-floatan; similarly p. 74.20: *to floated he heorte*.

² *N* (74.8) *ou holi mon seide þeo me (K) preiseðe ane breðren* 'as in *B*; *ane breðre* CT. MS *þ he hefeð iherd þ weren of muche speche*. MS inserts *of þe* before *breðren*, which is accepted by MR; this, however, is certainly wrong: it is incompatible with the context as well as with a consensus of MS-readings. I take *ane* to be plural, in a sense analogous to that found in phrases like *wid wind of ane wlonke wordes* Leg. Kath. 843; *St. Paul biluked in ane but wordes* Hali Meid., p. 37; *Crist... haffde off Iudewisshe folle Him chosenn ane frise*Orm 19761; cf. MR Wörterb., s.v. An; *bole ane fewe nifmen* Lazam. MS. Cott. Otho (ed. MADDEN 11752. — 11. *beo bod*: MR reads *beo bod* 'they are' as there is no suggestion that the brethren were only two in number.

[Mx incorrectly: 'there is most need to hold', — 22 ff. *her her* — *it it* inconsistently referring to *soale*. — 25 ff. *tanto est ab eo longinquum* etc.; N 76.2 *tanto longius est Deo, quanto mundo proximum* etc.; *inimico* 26 for *inimico*; *tantum quo*, read *tandocque*; *quantum* 27 for *quanto*. — 28, *Dialogue*: there seems to be no such form recorded; we should probably read *Dialogue*. — 30, *as fir it is*: it erroneously refers to *mouþes*; probably kept from the original, the reviser not being aware of his having changed *are moud*¹. — *casten hym away* is not improbably due to a misunderstanding of the original: N 76.7 *he fursed þines To him ucci arowward are stefne* where *fursed* (*foursian*, *forsien*, *fursen* etc. 'to remove, put at a distance'; refl. 'to withdraw, go away'), a verb probably no longer used at the time of the revision (NED, latest example 1225), may have been misinterpreted as a form of *fors*, *forse* 'force' which has been subsequently replaced by *casten away* 'put from one, part with forcibly': *Thi modir, which castide a wei* Vulg. *proiecit hir husbond and hir souns*, Wycl. Ezek., XVI, 45; cf. NED., s.v. Cast 72 b. The subject has been changed accordingly.

34. 6—12 not in the original versions. — 13, *and þo were wordes*: *hir* should no doubt be supplied before *wordes*; N 76.19 reads: *anh for þe sildspeche hire wordes weren heuie* etc. where *for* means 'on account of', not 'in compensation for' (Mx). — 15, The Latin quotation from St. Bernard (cf. foot-note *her-wurdes* corresponds, although in a somewhat mutilated form, with TM but is absent from the other MSS. — 25, The quotation — in substance but not verbally from Luke, I, 41 — is not in the earlier versions. — 33, *scild*; N 78.8 *sildene*; Mx in his glossary assumes the latter part of the word to be cognate with OE. *ecnan*: as pointed out by Mr and SWEET, Primer, p. 4, *e* has the force of *s*, the word corresponding to OE. *sild-sine*, *synde*; cf. NED., s.v. *Seldseen*; Bosw.-T., *Seld-sine*.

35. 6, *geþe my pes* may be equivalent to mod. 'to hold, keep one's peace': or else *pes* stands for *pas* 'course, way'. The passage is changed and somewhat confused; cf. N. 78.12 ff. *Ich chulle witen minne weles mid minne tunge warden. Wite ich wel minne tunge, ich mei wel holden þone wei toward* (K) *houene*. — 8, *Custus*, read *Cullus*. — 9, *sileþ* a scribal error for *tileþ* due to the influence of the preceding *sil* in *silence*; N 78.15 *Silence tiled hire (sc. rihtwisnesse)*; 7 *hen tiled* etc. — 10, Cf. Wisdom, I, 15: *Iustitia enim perpetua est, & immortalis*. — 17, *spenes*; Mx, K give the corresponding word in N 78.28 as *spetted*, *speted* vt 'spits out' (Mx) corrected by, My to

¹ N 76.5 Ms.: *ase ueor he is God*; Mx inserts *urom*, which is accepted by Mr; there is, however, in my opinion no reason for this insertion; cf. OE. *Dá gyt dá he wæs feor his fæder, he hyne geseah* 'when he was yet far from his father, he saw him'; *Nôht feor urum mynstre* 'non longe a monasterio nostro' Bosw.-T., s.v. *Feor*; cf. p. 82.22: *3if heo oren to beon ueor urom alle worldliche men*; p. 88.22: *urom al wæl speche . . . holded feor our earen*; p. 216.24: *3e beoð ful ueor urom ham*.

sucted et; B sucted ut, C sucted, T suctes. — 27. *Non habetis* for *Non habetis*. The quotation is from St. Jerome, and the letters given in the foot-note are evidently a remnant of *Hieronius*

mus

36. 1. *Speke we now of gael speche*; the passage has been abridged and thus the argument of the original is spoilt; cf. N (80.21 ff.)¹ *Nu we schullen samlicat speken of ouwer herringe, azijn ruel speche* etc., this being the section devoted to the faculty of hearing; *hering* of should perhaps be supplied before *gael*. — *gael*: N (82.1) *ful*; cf. *foule* (10). — 3. *to goddes worschipp* — *gdel woorde* (7) (not in N (the quotation occurs again p. 67.3)). — 10. *werk* an error for *wers*; cf. 1. 2. — 12. *Swich, speeches* etc. an alteration from the original *prose beent alle ischrappede ut of ancre rielt. Ic swich rielt. Ic swich C) fulde speted ut in eni ancre care B* (similarly T) (M); then 1. 14 — *wyttes Ierfro* (16) has been added. — 16 ff. The original argument has been broken up and the fragments somewhat awkwardly joined together; N (82.11 ff.) enumerates the following branches of venomous speech: *eresie* (. . . *ne risted nout in Engleland* (K)) ; *puertouer* (K) *leasunge*, *bachitunge*, ; *felclunge*, ; *eygunge* *to don eni eucl*, all of which are dwelt on at some length in a passage omitted in our version; cf. N 82.13² — 84.1. It is difficult to see with which word *foul* (16) should be taken. *puertouer* seems to be treated as a noun; there is, however, no such use of the word recorded in NED. or, to my knowledge, anywhere else and the following *d* should no doubt be struck out. As quoted above, N reads *puertouer leasunge*, which MX renders as 'direct falsehood' (Gloss. *puertouer*: . . . 'contumacious'; MR 'perverse' . . . 'In der übertragenen Bedeutung mag *oberzwerch*, *querüber*, das *Verkehrte* oder das *Durchgängige* und *Völlige* bezeichnen'; NED., s.v. Thwart-over C. b. gives, among other senses, 'perverse'; EDD., s.v. '. . . morose, ill-tempered . . .'). — 26 ff. The Latin quotation, the first part of which is found in TJ but is absent from the other MSS., has apparently originally been a marginal note partly introduced in extenuation of the bold metaphor in the text (in our version it has been somewhat misplaced). For *mortalitus* read *moralitus*; for *dicens*, *decens*. *T Revelatur in Esdra* (cf. Nehemiah, III. 14: *Et portam sterquiliniq. edificavit Melchias filius Rechab*); *Nomen* (28) sc: interpretatur: MS. *nā* (29) should be expanded *natura*; *ad faciens* (30) for *et facies* (cf. Prov., XXV. 23: *Ventus aquilo dissipat plumias, & facies tristis linguam detrahentem*). — 31. *mysters men*: N (84.11) *menestrans*, erroneously rendered by MX as 'jugglers'; MR correctly: 'Beante, Bedienstete'.

¹ N (80.11) *alle we ; weane*; MX in his glossarial index erroneously connects *weane* with OE. *wana* 'defectus'; MR hesitates between OE. *weān* and ON. *vein*, *veiman* 'ploratus, planctus'; in Bosw.-T. this passage is given s.v. *weē* to which it evidently belongs.

² N 82.15 *God sulſ seid ꝑ he is soð* is contrasted with *Ic deoucl, hit seid, is leas* (tr: *menclax*; *soð* and *leas* are adjectives).

cf. NED., s.v. Minstrel 1.: 'a servant having a special function' (this is the only example). — 33. The original passage has been abridged and thus the context becomes confused, *he* lacking logical connection; cf. *N* (84.14) *fes fiklures mester is to wrien, ⁊ te helien þet gong þurh; ⁊ tet he deð as ofte asc etc.* — *lesynge* should perhaps be changed to *losengerie*; *N* has *fiklunge*.

37. 1. The description of the office of the backbiter in the original has been left out; then *hij* mechanically renders the original *he* referring to *þe fiklure* and *þe barbiture* just dealt with. — 2. *Her by men may knowne* etc.; cf. *N* (84.24)¹ *þet 3c þe bet icnawen ham . . . to her (K) (low her B, to here C, to her T Mv) hore molder*. It would seem most appropriate to put a dash after *hem* and consider the lines as a reference to the Latin quotation immediately below; the latter is no doubt a note in the margin of some earlier version, which should properly have been introduced after *godspel* (3). It occurs in *T* in the same place as here, and in *M*, but is wanting in the other MSS. — 3. *pulmillos*, read *puluillos* (cf. Ezech., XIII. 18: *Hæc dicit Dominus Deus: Væ quæ consuunt puluillos sub omni cubito manus etc.*) — 9, 10. *praysc, make* — *heueþ* one of the reviser's numerous inconsistencies; not being aware of his having changed the original *Uikelares* to *Losengerge* he took over from his original the finite form of the last verb. — 12. The context would be improved by making *þei;* and *And* (13) change places. — 17. *lete god gworþe* no doubt a misconception of the original phrase *Let icurde gode mon* *N* (86.10): 'let it be, don't trouble about it, my good man'. — 20. *man; N* (86.13) *kniltc*. — 24. A colon should probably be put after *þing*: 'And thus it is in everything; (sc. namely) that one' etc. — 26. The Latin quotation in *TM* only; similarly l. 31 ff. — 27. *hilen þe stynk*; cf. *N* (86.17) *wried hore fulde*. — 29. *amenden; hij wolden* must be understood from the preceding impersonal construction. — 31 ff. After *Clemens* a colon; for *homicidiorum* read *homicidiarum*; after *roluð* (32) a colon; for *ridet* (34), *invidet*.

38. 4 ff. *hij* inconsistently referring to *þe latter*. — 7. After *atþyr* a full stop; *He seiþ* within commas. — 12. For the first *we* we might perhaps read *And*. — 16. A passage of considerable length (*N* 88.16—90.10)² relating to specific monastic and personal matters

¹ *N* (84.23) *fes* not pl.; *LE* p. 44. — 25. *molden*: *MS* wrongly 'marks'; *MR* 'moulds, shapes'; cf. NED., s.v. Mould sb.³ 9: '... esp. of persons, native constitution or character'.

² In *MS*'s translation of *N* p. 86 the following inaccuracies may be noted (cf. *MR*): *inouh rede* 3) could hardly be rendered by 'without scruple' as it originally means 'quickly, promptly enough', here used, it seems, rather expetively. — 13. *robbed* 'robs'. — 18. *stinken, stuken* as on p. 88.18 'smell, smelled'. — 88.1. *somed* 'together' (*MR*). — 6. *alles* 'once'; cf. p. 72.13.

³ On this passage I may make the following remarks: *þeau* 88.20. 'virtue'; as pointed out by *MR*, *MS*'s interpretation of the passage cannot be accepted; *MR* considers *þet is a muche þeau* as parenthetical and connects: *nout to þeo with unureon hit* 19; in my opinion a full stop should be

has been left out by the reviser, who immediately connects with what in the original forms a new section (*M De visu et loquela et audita in communi*; cf. *N* 90.10) *Cume we nu eft aȝan ⁊ spoken of alle* (sc. *sihðe*, *speche*, *herrunge*) *inene*. The original *þis brod þus deoȝles nedðren þ Salomon speked of* *N* (88.16), a reference to Eccl., *N*. 11, has rather freely been expanded into the connecting passage, ll. 16—19. — 17 ff. *hem* — *her* — *ȝou* another instance of the frequent mingling of persons. — 28. *ȝelo* for *ȝeli*.

39. 2. *four nebb*: this compound does not seem to be recorded elsewhere: it occurs again p. 40.19 where *N* (98.21) reads: *four nebb*. — 4. *þeiȝ hiȝ ben mychel out of þe worlde*, *wiȝ her* changed from the original (*Ne þanhe hire þeonne neuer wonder*) *ȝif heo nis mychel one*, *þan he hire schone* *N* (90.26). — 7. *þouȝtles*: cf. *N* (92.5) *euer so þe wittes brod more isprende utwardes*, sc. etc.; in the original the various senses are treated generally. The reviser's transition from *þouȝtles* to the faculty of sight (11) and hearing (14) is abrupt and illogical; the passage has been abridged and the argument altered and generalized throughout, which makes the connection rather lax and partly confused. — 14. The reviser has left out a lengthy passage of a typically mystic character (*N* 92.15—96.5; cf. *Rg* p. 29.)¹ in which the recluses are exhorted to be outwardly blind so as to have inward light from God to see and love him; to know the nothingness of the world and its comforts and to be aware of the wiles of the devil; to think of their unamended sins and the pain of hell; to seek comfort in the contemplation of the joys of heaven, of which those shall have taste and knowledge who keep themselves from worldly hearing, earthly speech, and fleshly sights. And as the future meed of everyone shall correspond to his toil and trouble in this world, anchoresses, as a reward for shutting themselves up and blindfolding themselves here, shall have more than others, in the blessedness of heaven, swiftness and clearness of sight to see the hidden mysteries of God. Then the author proceeds to give the sisters advice how to behave if a man requests to see them or if

put before *uncreou* and the passage translated thus: 'to uncover (disclose) it (sc. the filth) to themselves, those whom it concerns, and hide it from others, that is a great virtue (merit, and not (disclose it) to those who' etc.; cf. *Rg* p. 31. — *þet leste* (90.3): as *M*; remarks, *Mx* in his glossary erroneously connects *leste* with OE. *listan* and gives the sense as 'serves, is serviceable'; however, there does not seem to be any difference between the interpretation of the passage which he gives in the text: 'all that has now been said' and that given by *M*: 'the last, das zuletzt Gesagte'; I have some doubts whether this assumption is right. — 10. *Cume we nu eft aȝan* 'we may now go back again'.

¹ *N* 94.9 *þet* refers to *smech* and *enowunge*; it may be taken as a stressed dem. pron. and a semi-colon put before it. — 10. *schulen* 'shall'. — 11. ⁊ *after þe sihðe þ is nu deoȝ her*: *Mx* 'after the sight that now is'? — 23. *MS.* reads *bithuned* (*K*); *B* *bisperret*, *T* *bisperred*, *C* *þ bi sparred* (*My*). — 24. The second *beon* seems to be nothing but a scribal error; *B* *lihtre ba*, *C* *lichtre ba*, *T* *lihtere baðe* (*My*).

en *mon uall* into *luder spech*: these original specific instructions the reviser has turned into general warnings in the passage ll. 14 ff.

17. The Scriptural quotation in *TM* only. — 20. *Narrant* for *narrarunt* cf. Ps. CXVIII. 85. — 21. *uizt* would better be changed to *uizt*: cf. *N* 96.18 *muhle*. — 26. *he* referring indefinitely to a man, the original argument evidently being before the reviser's mind. — 27. *leuen ich mote*: the line has been carelessly rendered or misunderstood: cf. *N* (96.20) *aah þu ich heude isworen hit, lauten ich mot te; B aah þu ich heude isworen hit lauten ich mot te. Hwa is warse þu me?* similarly *T; C* somewhat differently *MY*. Accordingly, *leuen* should be corrected to *loun* and a full stop inserted after *mote*. As the passage stands, it might make some sense if *he* were changed to *ih* and a full stop put after *dū*. — 30. *his fourth*: *hir* seems to give better meaning¹.

40. 2—11 inserted by the reviser, who has left out part of the original matter. — 3. *cast þ* *cuchsomu* may be analogous to phrases such as *to cast counsel*, *to cast one's advice*; cf. *NEB.*, s.v.

¹ *N* (96.24) *euer is þe eie to þe wude leie* etc.; *B* *euer is þe eie to þe wude leie*, *euer is þe heorte*, *C* *euer is þe echse to þe wodeleze* etc. (cf. *MS* foot-note i). *T* *euer is tat eie to þe wude leie*. *Eauer is to heorte* *MY*: *MS* translates the reading of *N*: 'the eye is ever towards the sheltering wood' Gloss: *leie* 'sheltered, low, marshy'; A.S. *lac*, *luh*; Sc. *lee*, *lew*, *low*; *MS*: 'The eye is ever towards the marshy wood', on which *BR* p. 492 rightly remarks: 'if one turns his eye to the marshy wood, he would naturally expect to see a Grendel or at least a wild animal issue forth; so that the clause *þerinne is þet ich laue* would seem out of place'. *BR* gives the sense as: 'Ever is the eye to the mad dame'; but it seems difficult to realize that the connection between the ideas expressed in the two clauses would be any the better in that case, and *MY* (p. 72) is certainly justified in regarding this explanation of the expression as 'quite an impossible one'. No doubt *MS* is right in his supposition that the words are taken from some popular ballad — the addition in *C* is doubtless merely a piece of doggerel (cf. *MY* p. 156, foot-note); also his suggestion as to the relationship of *leie* is in my opinion correct: 'es ist wohl dasselbe Wort, welches vom rohen, unbauten Lande gebraucht wird'. The form occurs again p. 328.9: *þe neomdes leie neune* *de deoules lei mure T** and the original meaning in both cases is not improbably the same, viz. 'lying', OE. **lēze* from the root of *licgan*; the formal equivalent *c* — OTent. **lēgio-* is found with different meaning in OHG. *aba-lige* 'weary, exhausted', MHG. *lāge*, early and dial. mod. G. *lag* 'low, flat' etc. — I may add Sw. dial. *lag* — ON. *gras-lāgr* 'lying in the grass', *NEB.*, s.v. *Lea*, *ley*, *lay*; cf. *LINQVIST*, *Arkiv för nord. fil.*, n. f. XXI, p. 273 f. Thus, to both instances should be assigned an original sense of 'lying', in the former case shading off into the notion 'steadily directed towards', in the latter into that of 'being stagnant, putrid'. STRAIN-BR., however, takes *wude leie* as a compound; this may be right (cf. *C* *wodeleze*), but then the latter component should doubtless be connected with OE. *hleāw* 'shelter,' not with *leah* 'lea'; this is certainly the case in the instance given from K. Horn: ... *þu me tellest þu horn euer sege under wode leze* (Hartl., *wode leze* Land, *wode lize* Cambr. U.; MORRIS, *Specimens*, Gloss, 'to lie'; cf. OE. *on holles hleo*, OS. *waldes hleo*); the sense would then be that given by *MS*.

² My attention has been called to an interesting analogy in the OSW. local name *Lagghafen* (8v. Dipl.

Cast VII. However, it would doubtless improve the sense to read *essoin* 'excuse' instead of *cuchesoau*; cf. NED., s.v. *Essoin*, *essoign*: *to cast, make, challenge essoin*. The numerous forms of the two words (*essoine*, *essoin*, *essoigne*; *uchesoau*, *anchetison*, *cuchesoau* etc.) might easily have been confused by a careless scribe. — 21. *fourth*: cf. *N* (98.25) *hwite*, *BCTG white* (MY) (*vox enim tua dulcis, & facies tua decorat*). — 26. *þat schulden þen his lemmans*; τ *secked þaah atward gelunge* (*gelsunge* [*werldli glökerung*] *C*) τ *frouwe, mid ðe oder mid tunge* *N* (100.8). — 27. *pulchra*: cf. *Cant.*, I. 7: *pulcherrima*.

41. 1 ff. The reviser has dealt rather freely with his original, mutilating and altering it and thus confusing and spoiling the sense. The argument is as follows: To an anchoress, who unmindful of her duty and dignity as the bride of Christ, seeks outward delights and comforts with eye or with tongue, the Lord speaks in the words of the Canticles bidding her go out of his high dignity, of his great honour and follow the herds of goats, the lusts of the flesh. — The lines *þou þat art* (2) — *litel be seene* (5) are, rather confusedly, introduced, apparently from a passage originally altogether different (cf. *N* 102.16; *here* (3) perhaps for *faire*): then some words have been left out; thus the context has been spoilt. *And ȝif þou art* etc. (5) standing without connection; cf. *N* (100.18)¹ *ȝif þu most nout husw spase þu ert*; *þet þu ert* (K) *curene of heouene*, *ȝif þu ert me treowe* etc. — 9. *þat þen suete to god* — *to god* (12) here inserted by the reviser and partly repeated below l. 16. — 11. *sgukande* a scribal slip for *stgukande*. — 12 ff. These lines, as they stand, are quite out of keeping with the drift of the original passage: the anchoress who follows the herds of goats — the lusts of the flesh — should feed her kids: feed her eyes with looking about (out), her tongue with prating etc. In the original reading *at totunge* *BC*, *at totunge* *TG* (MY), *at* has erroneously been connected with the preceding preposition and the rest changed. — 15. A verb (*kepe*) has apparently to be supplied. — 19. *any swich fondnynges for any swich tokenynges*: *N* (102.2) *Hwæðer eni totilde ancre anonede euer þis*; *fondnynges* may here have the sense of 'experiences' (? cf. NED., s.v. *Fand*ing 1; *Fand* sb. a.); but I do not see what meaning should properly be ascribed to *tokenynges*: I suspect a corruption (possibly for *loknynges*?; or else, although without much probability, we may change *for* into *or* and take *tokenynges* to mean something like 'symptoms'; cf. Bosw.-T., s.v. *Täcnung*. — 21. After *cloches*² a mark of interrogation; similarly after *more* (25), *whether*

¹ *N* (100.17): as is pointed out by Mk, the punctuation should be changed thus: *Ximed nu gode ȝeme! 'ȝif þu . . . etc.; similarly ll. 25, 26: Nu kuned þer after: 'ant leswe þine ticchenes'! þeos ticchenes beoð þine wið wittes etc. (K); so also Rg p. 116. — It may also be noted that *bið* (2) is the present t. (Mk).*

² *N* (102.4) *claurede*: Mk 'clutched'; MR, STRATM. BR. 'clambered, climbed'; NED., s.v. *Claver* v., hesitates between 'climb' and 'clutch, claw'; to judge from the following *cauhte* (*lahte* *BT*, *lachte* *C*) and from the parallel

here introducing direct questions. — 24, 25, *it* inconsistently referring to *soules*. — 29, *scell of halle*; *N* 102.20 *geat a ueld* which metaphor is explained in a passage omitted in our version.

42. 1. *of* possibly for *so*. 3. *For Salamon seif* etc.; the connection is disturbed by the omission of a passage in the original (*N* p. 102.29 — 104.11¹; God's spouse should not feed the goat-kids without; she should wisely keep her hearing, sight, speech and shut their gates — mouth, eyes, and ears, which are the wardens of the heart; in doing so she follows Solomon's exhortation: *Omni custodia seruat cor tuum*; but if the wardens go out, etc. The ascription of l. 4 to Solomon is, so far as I know, due to confusion and a misunderstanding of the original text. — 6. *Now se han herde of spellung*; *N* 104.12 *þis heof nu þu þreo willeþ þ icc habbe* (*K* *ispenk of*, viz. sight, speech, and hearing. — 8, 9, *sago for satago*; *absint* for *absunt*; *relinquo* for *requiro*; *MR* gives the passage from St. Augustine in full. — *Of smel . . . nu fynde ic, bot litel*; to *fynde* may be assigned the sense given in *NED.*, s.v. *Find* v. 7 b, c; to suffer from, feel unpleasantly (cold, etc.; also, to find of; to perceive (a smell, taste) (*Sc.*); cf. *EDD.*, s.v. *Find* 4. *I find of this weak ank* in frosty weather). However, *N* 104.18 reads *Of smelles . . . nu aund icc nouc mucheles*; *aund* (*of*) 'to enquire about, to care for' (*NED.*, s.v. *Fand* v. 4 appropriately rendering *satago* in the original Latin passage. I think it not unlikely that the pres. *aund* has been mistaken for pa. tense of *finden*, which it seemed appropriate to change to the present. — 10. After *litel* a semi-colon; after *wiz* a dash, after *halan* a comma. — 11, *no ne recche*; *N* 104.20² *freched* which seems to be the form required; however, *BT* *MY* are in accordance with *P*. The verb, then, may perhaps be regarded as a personal reflexive; cf. *NED.*, s.v. *Reck* 7; *Of nouc winters icc ne recche*, Owl

readings, *cahte B*, *clahte T*, *clachte CG* *MY* there can be no doubt that the word should be connected in sense with *cleafres* in the next line; cf. *OE.* *clifer* 'claw, talon', *clifrian* 'to claw, scratch'. — 11. *wrakele*; *MX*, *MR* 'vile', *STEATM.-BR.* 'base, evil'. I take the word in this instance as on pp. 182.20 *M fugax*, *BR* p. 495; *MX* Gloss. 'frail? Fr. fragile', 204.2 to mean 'transitory', cf. *NED.*, s.v. *Frakel* 'dangerous, deceitful'; *OE.* *fræcelnes* 'dangerousness'; *fræcelnian* 'to endanger'. — 12. *Nim þerto*: 'take to them' sc. *wrouren*; not 'it' *MX*, *MR*.

¹ *N* 104.1 *he went þene lof*; *MX* 'he changes the strain (literally, *praise*); foot-note), so also *MR*; in my opinion *lof* can have nothing to do with *OE.* *lof* 'praise'; the word is evidently to be connected with *OE.* *lōf* 'the palm of the hand' *Bosw.-T.*, s.v.), *OX.* *lōfi*, *Goth.* *lōfa*; cf. *NED.*, *EDD.*, s.v. *Loof*; then, the expression means: 'he turns the hand, he changes his manner' (cf. the Swed. dial. saying: *han är som en omvänd hand* 'he is like a turned hand, he is quite changed'). — 5. *for nouc heo beoð bilokene inwið fauþ our ual*; *MX*'s translation, accepted by *MR*, gives, so far as I can see, no sense; the reading of the *MS.* is evidently corrupted; *wah oder wal BTGC* *wach MY*; *heo* plur. (*MR*).

² *N* 104.23 ff. *habbed* 'have'. — As pointed out by *MR*, *stunch* and *strong bred* (left untranslated by *MX*) should apparently be connected with *of swoti hateren* and *of wicke* (*K* *eir*. — 106. 5 *soude* 'sent'. — 27. 7 *þu*; 7 stressed; 'also'.

& Night. *Henne forward ne reche y me Of ai lif.* Guy Warw. If so, we should have to supply the subject from the preceding *y*. *C* reads *i ne reche MY*. — 12. In the margin: *dominus*

dicat -

18. *a lykkyng þere june of pryde*: cl. pp. 45.33, 69.12; *N* (106.6) *þere æt of on self þerof ⁊ of on scolf C*, ⁊ *þerpen into prude*.

19. *Federates*: the third letter may be an error for *a*; cl. STRATM.-BR., NED., s.v. *Trotevale*; the sense in this instance seems to be 'tricks, delusions' (cf. Handl. Synne 5970); the other MSS. read: *traffes N* (106.8) *T*, *trailis B*, *traçles C* (MY). — 22. *hufed*: *he feled*.

23. *æ stunken* should no doubt be struck out; it is evidently accidentally taken from the following *and stunken* and left uncorrected. —

25. The following passages are altered and mainly added by the reviser. — 29. *at day* 'every day; continually, always': cl. e.g. *þe grette tresour þat he alday nom*, R. Glouc.; NED., s.v. *Day* 20; *Alday*.

43. 1 fl. There is obviously something amiss with these lines. Cf. *N* (106.15) *In his sildre* sc. *he was idornen (clerued C)*, *þen he isle his deorewardre (þone C) moder teares*, ⁊ *sein iohanes euangelistes K*, ⁊ *te ædre Maries*; ⁊ *þu he bihold hu his deore disciples þene alle from him*, ⁊ *biholden him alle one*, *æc ærcomde, he æccp (reacde T) himself þries mid his freire cren*. In changing the original the reviser has lost the thread: instead of the suffering of Christ, the flight of the disciples has become the principal idea to which he disjointedly connects that of the friends at the cross. If *seizen* 3 refers to *fréendes* as the subject, as is apparently intended, *he* in the same line seems to stand for *hē*; *hem*; 'and also his friends saw the loss of him that bought them so dear'. Or else — to restore in some way the original argument — *seizen* might be changed to *seiz* and the following *hym* taken as referring to the pl. *fréendes*; 'when he saw the loss of those whom he bought so dear'. Anyhow, the break in the context remains. Something may have been omitted.

3. *And þat*: 'when he saw' or the like would logically have to be supplied. — 27. *þenche* 'what hij þenchen etc.' seems to be rather senselessly changed from the original *þene æncre þene* (K *hyat tu þouthes ⁊ souhtes þu þu aorsake þene world i þine biclasinge etc.* *N* 108.14); there is nothing corresponding to the rest of the passage. ll. 26—32. in the original. — 30. *sechen*: perhaps *þise* (sc. *sorow*) *and æn* should be supplied.

44. 4. Although *stormes* might be taken to mean something like 'disturbances', it can hardly be doubted that it is a corruption for *scornes*; cf. *N* (108.18) *he hefede . . . at þet edwit*, ⁊ *at þet aþrud*, ⁊ *at þe schorn*, ⁊ *alle þe scheomen þet etc.* — 8. *had* probably for *haf*. — 15. *he was pynd þre folde þat smolt hym etc.*; *N* (110.13) *þras stiche* (sc. *of sorē ⁊ scorahful pine*) *was þreowald*: *þet æc þreo spres smiten him etc.* — 17. *and his disciples*; *N* (110.16) *þet ædre* sc. *stiche*: *was þet his æncre deore disciples ne ilefden him num* (K) *more etc.*:

similarly in the following line: *X þu þridde stiche was þu mæche sor.* 7 *þu of þunchung þu he hefde widdnen him, for hore uorlorenesse* etc. — 19. *forternysse*: cf. pp. 28.5, 53.4; there seems to be no such form of the word recorded elsewhere; *e* is evidently due to influence from inf. and pa. t. sg. of the vb. — 20. A passage on the bodily suffering of Christ, to which the argument in the following lines — altered in the revision — refers, has been omitted¹ and thus the connection has become somewhat loose. — 21. *þere se* for *þeisse*; the quotation from St. Bernard is given by MR in full.

45. 3—16 mainly added by the reviser. — 8. *bat* for *bat*. — 20. One *þan* would better be left out. There is an omission of some original matter before this line: notwithstanding the poor offering presented to Christ, he did not grudge, but received it meekly and tasted it to set an example to us. Whoever then grudges etc. — 25 ff. disconnected fragments of the original argument: cf. *X* 114.15 ff.: Christ's dear bride should not be the Jews' associate but should gladly drink with him all that seems sour and bitter to the flesh, to be rewarded by him with heavenly balm. The anchoresses are entreated to guard the sense of bodily feeling even more carefully than the other senses; the author enlarges on the danger and great sin of handling or any touching between a man and an anchoress: he would rather see them all hang on a gibbet to avoid sin than see one of them give a single kiss to any man on earth *so ase ich mene* (cf. *P* ll. 25 ff.); he mentions other improprieties and finally, points out how it does great harm to many a recluse to look at her white hands (cf. *P* l. 32: they should scrape up the earth every day out of the pit in which they must rot (cf. *P* l. 27: *God hit wot, þu þat deð mæche god to mani ancre*). Then he gives the quotation from Solomon *P* l. 30. and points out how the thought of death and the judgement and of the sufferings of Christ prevents her from following the inclinations of the flesh. The passage in the original which corresponds to ll. 33 ff. is an introductory exhortation to the following section, logically connected with the lesson derived from the example of the pelican: cf. *P* p. 46.4.

46. 2. *ridd* a scribal error for *þrid*; *þis* should properly refer to the following part. — 8. *þat þen her goode werkes* within commas. — 9 ff. *For alsonne* — *gugken* has been added and the following passage abridged. — 18—p. 49.27 without correspondence in the original texts. — 25. *he*; *oure lord*, p. 47.2.

47. 13. *as* probably for *al*. — 22, 23. *myster* may mean 'need,

¹ *X* 110.23 *deizede*: *MX*, *Mr* 'died'. I take the word to mean 'suffered' < OE. *gedīgan*, *-dīgan*, *-degan* Bosw.-T., cf. FAIRFORTH, s.v. *Doie*. — 27. STRATM. BR., Rg p. 30: *ned-sweot* 'sweat of anguish'. — 112.3. *swude* = *largeliche*; not 'rapidly' *MX*. — 114.3. *mende him ase of þurst*: *MX*: 'complained of thirst'; to me it seems more probable to take *of þurst* as the adj. cf. pp. 238.21, 240.1, 104.32: 'he complained as thirsty, in his thirst'; *T mende ase he bledde of þurst*. — 116.6. *al* is adv. — 22. *sundel*: 'to some extent'.

necessity'; however, the general drift of the passage seems to require a sense: 'means, possibility' which, although not recorded elsewhere, might have developed out of the idea of 'tool, instrument'; cf. NED., s.v. *Mister* sb.¹ 6.

49. 2. *understonde* a scribal slip for *understoude*. — 7. *pat lynes man* might, as it stands, be taken in apposition to *prophete*; cf. *Heo seȝen him algae a lynes-mon* (1320). *The gearth shal gælde hym again a linessman on the third daie* (1548) etc.; NED., s.v. *Life* 15 b. No doubt, however, the reading is an error for *pat he lynes man* where *lynes*, as p. 184.16, means 'alive'; cf. *Etjorde dat he lifes was*, Bosw.-T., s.v. *Lif*: *Y wolde þe tete lynes bea* (1380) NED., s.v. *Life* 15 a. — 11. *hame* a scribal error for *harne*. 28. *And on þis manere deme þi schen* referring to p. 16.18 ff.; the passage is fragmentarily given and the original sense changed and partly lost; cf. *N* (118.23 ff.)¹. — 30. The quotation is from Dionysius Cato, *Disticha de Moribus*, II. 4.

50. 1. *Magna* for *Maga*. In the passages which follow, the original text has been abridged and altered. — 4 — *to a mere* (7) an insertion, somewhat loosely connected with the rest; perhaps originally a marginal note; cf. p. 156.1. — 10. *is* should possibly be supplied after *bet*. — 11. The quotation is from Horace, *Epistolae*, I. 2.62. — 13. *By riȝth skyl man schulde be milde*: *N* (120.18) *Mon is kandeliche milde*. — 15. *junocent kynde*: *N* (120.19) *monnes kinde*. — 16. *best*: the comp. would have been expected; we might perhaps read *bet* instead; cf. p. 170.31; or else, *noþing elles*. — *late reaþe falle ouer þe hert* is a striking and hardly intentional alteration of *cor-roppen* (*awarpe* [*felengi awci*] *C*) *some þet raue* (sc. *awluene*) *ret abate þe heorte* in an original passage, abridged in the revision; cf. *N* (120.23 f.) — 31 ff. are a careless and unsatisfactory rendering of the original and make very poor sense as they stand; cf. *N* (122.14)² . . . *Ȝet, an oter half, ne scheawed heo þ heo is dast, ⁊ rustable þine. þet mid a latel wind of a word is anon to blowen, ⁊ to bollen. þe ilke paf of his mud, ȝif þu hit warpe under þine ret, hit schulde beren þe upward toward þe blisse of heouene*. — 33. *Manschiþp* may mean 'the condition of being a man' (NED., s.v. *Manship* 4), more specially referring to the frailty and sinfulness of human nature; most likely, however, the reading is due to carelessness or a misunderstanding of the original; cf. *N* (122.18) *Auh m is mache wonder of ure maclede unmettschiþe* (*mudschipe* *T.* of which NED. records only two examples from Leg. Kath. and Hali Meid.); the rest of the passage is an addition in *P*. — 35. After *Seint marie* a mark of exclamation.

¹ *N* (118.14) *do ase ded þe pellican! of þunche* etc. 'she may do . . . she may repent' etc. — 27. *hote* 'heat' (for *hete*?; cf. p. 120.1). — 28. *þe* reil. pr. 'thyself'. — 29. *cumen* is pa. pple. (SWEET, *Primer* (note), is not right).

² *N* (122.2) *me dule þe eorde rihte* (K); *þe* pers. pron. dat.: 'they would do thee right of the earth: they would treat thee as is befitting to earth'.

51. 4. *hem*; sc. those who do us harm; *N* (122.25) . . . *beoð wode aȝeines ham þæt we schulden þoneken*; the following lines, 4—15, are an insertion. — 13 ff.; cf. Tindale, Luke, VI, 33: *Yf ge do for them which do for you what thanks are ye worthy of?* — 16. Cf. *N* (122.27) *Impius* (MS. *pius* K) *uinit pio. uolit nolit impius*. — 17. *all þat done vs harm all is etc.*; the construction is inconsistent, the first *all* being personal plural, the second neuter singular; for *done* we may read *doþu*. — 19, 20. *his, hym*; sc. he who tortured him; *N* (124.3) *þe unweste hond (þe ofres hond BG (ofres) C (hond, his hond T MY) þe hoþe ilcermed him*¹. — 27. *in amuris; inamaris*. — *ant* read *ad*. — 29. *þere is litel loue . . . þat etc.*; the syntactical connection is somewhat lax: 'there is little love where it' etc. — 30. *noþer it woundeþ etc.*; cf. *N* (124.14) *nouder ne mei þe wind. þæt is þæt word. ne wunden þe etc.*

52. 10 ff. The text in these passages has been very much contracted and thus the connection has become rather abrupt; in l. 12 ff. the original sense is altogether lost owing to the omission of the principal part of the sentence; cf. *N* (126.10) . . . *as þanþ lu* (sc. *are Louerd*) *seide. þu ert andetted toward me seude mid sunnen; auh, wulta god foreward*², *al þæt euer eni mon mis-seið þe, oðer mis-det þe. ichulle nimen hit ouward þe dette þæt tu owest me*. — 15. *donat* for *domut*. — 20—27 mainly added by the reviser. — 30. *þerto* seems to be an uncorrected scribal error for *en to*.

53. 1 ff. an insertion: the Latin quotation may be a reminiscence of Ezek., XVI, 49: *Ecce hæc fuit iniquitas Sodomæ sororis tuæ, superbia, saturitas panis & abundantia*; cf. *N* p. 422.7. — *Ic* for *Es*. — 2. *maiden Sodom & Gomorre þæt hij fellen* a blending of constructions: *maken* in causative use with dependent clause and with obj. and inf.; one would have expected *miden S. & G. falle* or else *miden þæt S. & G. fellen*. Cf., however, EINENKEL: *Streifzüge*, p. 255. — 4. *Tuie manere men and wimmen etc.* *N* (128.3)³ *Two kunne ancren boð þæt ure Louerd speket of . . . of fulse, ⁊ of treouwe* (K). — 8. *habebat* for *habet*. — 16. *repen ant reuden* is parallel to phrases such as *rap* (or *riue*) and *rend* (16—17th cent.); *rape* and *repne*, *rend* etc.; cf. NED., s. vv. *Rap* v.³, *Rape* v.². *N* (128.9) *arepen ⁊ arechen; repen*

¹ *N* 124.4 *seide so incardliche cussinde hire ȝorne* 'said so fervently, kissing it eagerly'. — 22. *heranont*; RG p. 181 'hierneben, here below' (?; cf. e.g. p. 164.23). — 23. *Alle cunneð wel þeos asauple*; the sense of *N* is apparently 'all know well' etc. (RG p. 6); *cunneð* < OE. *cunnan*, not *cunnian*; however, the other MSS. read: ⁊ *cunneð* BCG (and, ⁊ *cunnis* T (MY).

² *god foreward* 'a good agreement': an agreement advantageous to thee, liberal terms.

³ *N* (128.6) *þe noxes, þæt beoð þe walse ancren* 'the foxes — that is, the false anchoresses' etc. — 9. *arechen* 'to get at'. — 10. *wreche* has doubtless its general sense; cf. pp. 56.18, 330.9. — 11. *fret swiðe wel*; MY (p. 149) is probably right in considering the reading as a corruption of an original *freatewil* B, *fretewil* C, *freatewil* T. — 13. *sune cherre*, cf. p. 61.14. — 20. *eoden* 'went, have gone'. — 22. *Auh David wende etc.*; *David* seems to be an error for *Saul*: *Ah Saul wende þider* in BT, *Ah Saul wende þider* C (MY).

7 *vinen f. reopen* 7 *vinien BC (ropin) (My)*. — 19. *tut pur lamour de dieu soit etc.*; cf. *N* (128.16) *3elstred* (*Gulstres T. Galied C*; sc. *be false ancre*), *asc be aor det* (MS. *det K*), 7 *3elped of hore god, hwar se hea durcu 7 mawen*; 7 *chefted of idel etc.* — 20. *Hij wil- leþ saien* within commas. — 3e; the context seems to require *3utt*. — 22. *hem þat ben bidande*; I cannot find a suitable sense to be assigned to *bidande*; we might perhaps read *biddande* (cf. p. 55.2) in the sense of 'beg. ask alms'; *P. Pl. C.X. 63*; *he þat beggeth ofþer byldedþ. botr ȝf [he] haue nedre*, *He ȝs fids and faitour etc.*; cf. *Morte Arthure*, ed. BJÖRKMAN, vv. 1030, 4028, 4214. — 23. *swich men wenden in to Hole etc.*; *N* (128.20) *þros eoden into ancre huse ase dade Saul into hole*; *nout ase David þe gode*. The argument of the original has been somewhat confusedly rendered and broken off by the introduction of a lengthy passage of additional matter; *Who so cometh* (31) — p. 55. — *And so done summe* (27) should be connected with *He went þider ju etc.* (23). — 24. *make foule*; *N* (128.23) *don his fulte*; *foule* should probably be taken as a noun; cf. *NED.*, s.v. *Foul B 1*; or else it may be an adv.; the phrase will then be analogous to *to fare foul, to call foul etc.*; *NED.*, s.v. *C 2.3* (cf. *It fortuned that the swalowe dyd foule within the eyen of Thoby*, *Caxton*; *NED.*, s.v. *Foul v.1 2 b*). — 33. *a Beest*; the reference is to *Revelations*, XIII; the rendering is somewhat confused; the first beast arose out of the sea, v. 1; cf. further vv. 3, 11, 14—16.

54. 2. *it* probably for *hij*. — 3. 4. Note the inconsistency in regard to number: *hij* — *hij* — *he* — *he*. — 8. *at þis* corresponding to *hij* l. 10, and accordingly plural; all those who are promoted to church offices in the way mentioned; for *þis* we should perhaps read *þise*. — 13. *þat blyghess þat þe deuel haþ ablent hem*; we should have expected *wiþ* added; *þat*, however, may perhaps be considered as the conjunction and a colon might then be put before it. — 21. The Scriptural quotation is from *John*, X. 14; ll. 24, 25 where the intended illustration of *Marchaundes* (19) comes in, are really from vv. 11, 12: *Ego sum pastor bonus. Bonus pastor animam suam dat pro ouibus suis. Mercenarius autem, & qui non est pastor, cuius non sunt oues propriae, videt lupum venientem, & dimittit oues, & fugit etc.*, in Wyclif's translation: *I am a good shepherde; a good shepherde ȝueth his soule, that is, his lyf, for his sheep. Forsoth a marchaunt, or hyred hyne, and that is not shepherde, whos ben not the sheep his owne, seeth a wolf comȝuge etc.* The striking correspondence between Wyclif and the reviser of our text in the use of *Marchaunde* as a mistranslation of Lat. 'mercenarius' (cf. *NED.*, s.v. *Merchant A. 1*; *Mr Wörterb.*, s.v. *Marchant*) is worthy of notice. The reviser had evidently no feeling for the difference in sense of the word as used in l. 19 and l. 24. — 26. *he* might be supplied after *þau*. — 30. Cf. *Matt.*, VII. 14: *Quam angusta porta, & arcta via est, quæ ducit ad vitam etc.*

55. 11. It would seem most natural to take *defauntt* as an adj.; however, as far as I am aware, the word is not found so used

elsewhere; then, it may be the pa. pple. of *defaultt* in the rare sense of 'to have want of, be deprived of': . . . *I comaunde the, that she use, my doughtir defaulte of none thyng* etc. (the only example in NED., s.v. Default v. 1 b); or else it should be emended to *defaultty* (cf. *Prompt. Parv.*, Cath. Angl., P. Pl. A. XI. 52, and NED.) in which *y* might easily have been dropped on account of the initial vowel of the following word; or finally, it might be considered as a noun and *han* supplied before it. — 14, 15. The punctuation seems doubtful; I should suggest a semi-colon after *werk* (14) and the omission of the stop after *god* (15). — 29. A comma should be placed after *bytt*, the pa. pple. of a vb. corresponding to mod. *bit* 'to furnish with a bit, to put the bit into the mouth of a horse', of which the earliest example in NED. is given from 1583. Of the figurative use of the word 'to curb, restrain', there are examples only from recent times. — 31. *schape to heize lyf*: no doubt *he* should be supplied; cf. pp. 53.12, 76.25.

56. 1. The illustration on p. 53.23 is abruptly and confusedly resumed; *and so done hij* (2), cf. p. 53.27: *And so done summe* (sc. *as kyng saule dude*). In the passages on this page and the next the versions differ considerably¹; thus, the first section on p. 56 has been greatly abridged and much altered; further the Biblical quotations, ll. 9 and 14 are found in a different connection in *N* (148.12, 146.23; cf. *P* p. 68.5); the rest of the passage is an insertion; similarly p. 57.2: *And herfore — in his worlde* (16); *Ar heiz* (56.23) — *cacche hym* (57.2) corresponds to *N* p. 132.23 ff.; p. 57.19 — *see ben gdel* (21) is a fragment from *N* p. 130.25 ff.; *3if hat see* (57.21) — *syngrph Mery* (33) has a corresponding passage in *N* on p. 132.4 with the exception of *us god seif* (27) — *hat is ydel* (30) which occurs in a different context; *N* p. 136.26 (cf. *P* p. 59.9); *Bridd haf nest* (p. 57.33) is found in *N* on p. 134.3. The original argument is briefly as follows: the false recluse enters a religious house to defile it, just as Saul went into the cave; David went in there to hide himself from Saul, and so does the good anchoress — she hides herself from worldly sins. Saul means 'abusing' or 'abuse', and the false recluse abuses the name of anchoress; but the true recluse is Judith who tasted and watched; she is compared with the birds (*Vulpes foccas habent, et volucres celi nidus*); as these leave the earth and fly upward towards heaven, so also does she: she despises earthly things in her

¹ On the original text I may make the following remarks: *N* (130.12) *wited* I take to mean 'keeps, guards'. — 132.7. *fat fette* 'the fat (of the bird)'; similarly *hire uette* l. 12 (cf. *L.R.* p. 22). — 11. *leten* for *lete*; *B leate of, lete of CT My*; (cf. *haben* p. 104.12 where *K*, however, gives the reading *habbe*). — 20. *MS.* reads *penched upard* (*K, My*) 'they send their thoughts upward'. — 30. *heo mot wel biseon hire*, (cf. *biholden hire on ilchere half* (*bilokin on each half C*); *Mx, NED.* (s.v. *Bese* 2 b) give to *biseon* the sense of 'look to, take heed to oneself'; no doubt, however, *biseon* and *biholden* are parallel in sense, both meaning 'to look about oneself, look round'. — 134.5. *herd* is to be taken as a subst.; cf. pp. 332.20, 352.30.

yearning for celestial; and still she bows down her head in humility, as the birds do when they fly, and accounts all her good deeds for nothing (*Cum omnia bene feceritis* etc.) Then follow the passages *P* p. 57.21–33, p. 56.23–57.2, 57.33 ff.; *Bridd* etc. — 2, *note inq* is doubtless nothing but a senseless blunder; cf. *N* (130.11) *mis-notinge* rendering Lat. *abutens*, *sine abasio*. — 6, *fat* might be changed to *pan*.

57. 19. Cf. Luke, XVII. 10; Sic & vos cum feceritis omnia, que precepta sunt vobis, dicite: Servi inutiles sumus; quod debuimus facere, fecimus. — 21. The stop after *qdel* should be taken as a comma.

58. 2, *be hard outewip* etc.; *N* (134.5) *so schal anere wîduten holien herd in hire clesche, ⁊ prikiunde (K) pinen. So wisliche (williche T) heo schal þaþh swenchen þet flesch, þet heo mace sigen, mid te psalmwarude, Fortitudinem* etc.; thus *and euer* (3) — 1, 5 is an insertion. — 6, 7. Note the inconsistency in number; *þou* — *zoure*. — 10, *werdelich men*; *N* (134.11) *þeo þet heot of bittere, oðer of herde horte, ⁊ nesche to hore clesche* etc. — 14, *ich derne my nest* etc. a strange rendering of the original *ichulle deien imine neste, ⁊ beon as dead þerinne* *N* (134.20); the lines are a fragment of a passage in which the saying of Job is referred to the recluse in a religious house. — 15, *Ac* should doubtless be corrected to *U*; cf. p. 124.19; *N* (134.24) *Of dumble bestes ⁊ of dumble fucles leorned wisdom ⁊ lore, þe earn deð in his neste eue deurewarde zinston þet hette achute; deruþ* (15) is a corruption — apparently due to resemblance of sound — for *þe earn deð*, which accounts for the sing. pronouns ll. 16, 17. — 17, *ne noþing may neiȝ þe ston*; *N* (134.26) *For non attri þine* etc. Cf. e. g. *Morte Arthure*, vv. 210 ff. and note; GARRETT, *Precious Stones in Old Engl. Lit.*, p. 7. — 23, *for be it neuere so bitter pyne* etc. originally connects with (*driuen* (K) *ut euerych utter of þine heorte*) ⁊ *bitternesse of þine bodie* *N* (136.2). — 26, *ne þar þe noþing dreden* etc. is analogous in construction to phrases such as *þanne ne þarf us noðer gramien ne shamien*; *Ne þarf us neær a-gryse*; NED., s.v. *Tharf* B 2 a: 'thou needst not fear' etc.; cf. p. 192.28; *N* (136.6) *ne þer tu (ne þearf þa B, ne þarf þa C, ne þarf þe T MY) nout dreden* etc. — 28, *hauē it outewip* cf. *N* (136.10) . . . *hure ⁊ hare ide neste of þine anere huse, loke þet tu habbe his iliche (ilicnesse T), þet is þet cruceþis* (K). — 29 ff. an alteration of the original *bihold ofte þeron, ⁊ cas þe wande studeu, ine swete manegunge of þe soðe wunden* etc. *N* (136.11 ff.); *hem* is obviously due to a change of construction, the first *make* (29) being imp. sg., the second 3rd pl. pr. subj. with *hiȝ* to be understood as the subject; *hem* is the refl. object; then, l. 30, there is another change of persons; *and make ofte* etc. seems rather redundant. — 33, 34, *Nidȝ* a corruption for *Judith*, possibly a mistake of the ear.

59. 2, *For so seien Men* etc.; *N* (136.21) *For use mache seid*

this word Oloferne, use stinkinde strazinde (¹) *inc helle*. — 6. *þe fende þat makeþ feble* etc.; *N* (136.24) *Oloferne is þe uenod, þet naked ut kelf ⁊ to wilde, feble ⁊ unstrong. Yet kelf ⁊ to wilde is þet flesch þet unilged* *K*. etc.; the reading of *P* does not render the sense of the Latin; the alteration of the original is probably unintentional, the verbal form being a corruption of *to wilde*, possibly a mistake of the ear due to the following *þat*; however, although there seem to be no other examples of the word, *to wildeþ* may actually be meant as an intensive verbal formation analogous to numerous instances recorded in *NED.*, s.v. *To-*, prefix² 2; the passage, as it stands, may have been intended to convey some such notion as this: 'A And either if' or to be changed to *An*) fat calf grows unruly; even so the flesh' etc. — 8. *dryk* cf. *dryken* p. 2.11; so far as I have been able to ascertain, there are no such forms of the words to be found elsewhere, and they must probably be considered as being due to an accidental omission of the abbreviation-mark over *y*; however, they might be ascribed to influence from *OX.*; cf. *Sc.* and *n. dial.* *pa. r.*, *pa. pple.* *drak, drakken* etc.; *NED.*, *EDD.*, s.v. *Drink*. — 9. *Iucrassatus* etc.; cf. p. 57.28. — 10. *he* inconsistently referring to *flesche*; cf. *it* l. 12. — *he rigoleþ aȝein þe soule*; *NED.*, s.v. *Rigole* gives only one example; Gower, *Conf. II*. 175 (*EETS.*, V. 1436) *so dede in the same wise Of Rome faire Neobole, Which liste hire bodi to rigole* 'to indulge wantonly'; in our instance the sense is somewhat different: 'to behave in a wanton or riotous manner' (cf. *NED.*, s.v. *Recolage, rigolage* etc.), 'to be rebellious against'; *N* (138.1) *regibbēd*. — 14. The first part of the passage quoted is from *Mark*, *IX*. 49; the latter from *Leviticus*, *II*. 13. In *omni oblatione tua offeres sal*. — 16. *N* (138.10) *Festen, wecchen ⁊ odrer seuche use ich nenede nu beoð mine sacrefises*. — 20. *N* (138.15) *Also witen wisdom, flesch, use worm, uorret (forfretes T) hire, ⁊ wasted hire saluen, ⁊ foruaret (forfares T) use þing þat forroret, ⁊ sleat hire on ende. Auh seuch sacrefise stinked to are Lourrd*. — 21 — p. 62.13 *schullen neuere passen* an insertion by the reviser.

60. 20. *þat* should be supplied after *þij* or *þat þij* transposed.

61. 19. *eche* *Man* equivalent to *alle men*. — 23. *hem* — *he, hym* (25) etc. a common inconsistency.

¹ *Mx* Gloss.; *strazinde* 'being racked, tormented? A *S.* *streccan*, to stretch'; both sense and derivation are wrong; supposing the reading is correct, the word obviously has the same meaning as the parallel *stinkinde* and it would be rather tempting to assume some relationship with a *Scand. dial.* word of the same sense: *strega, streka* 'smell foully'; cf. *RIETZ*, *Sc. Dial. lex.*, s.v. *Stäka*; *Ross, Norsk Ordbog*, s.v. *Strek*; *ESPERSEN, Bornholmsk Ordbog*, s.v. *streia*. — The following notes may be added: *zelt, smit* p. 136.16, 28 are pres. t.; cf. pp. 232.25, 302.1; 91.22. — 17. *schriuen* for *schriue* *K*. — 138.2. *uonodes* seems to be a scribal error for *uonode*: *þe feowl B, te feowl T* *My*; see *Mx* note b; cf. *Mx*'s translation. — 6. *Rg* p. 103 erroneously takes *festen* and *wecchen* as inf.; similarly pp. 308.1, 368.11. — 12. *wordnesse* has nothing to do with *OE. weorð* 'value' *Mx* Gloss.; it means 'sweetness' < *OE. weorðness*; cf. *Bosw.T.*, s.v.; *T* reads *smech*.

62. 18. The quotation in *T* only; the latter part is spoilt, the author's name having been misplaced and misunderstood; cf. *T* (MX p. 138, note f.) . . . *et sine peccato est, solus Deus major est.* — 21. *þau* for *þat*. — 22 ff. Note the confusion in regard to gender: *soule*; *it* ll. 22 (this possibly refers to *þing*), 23, 24; *his* 25; *her*, *hir* 26, *it* 29; *flesch*; *it*, *his* 24; *hir* 26; there are traces of a similar inconsistency in *N* (*hit*, *his* — *hir* referring to *flesche* p. 138.26, 27) evidently due to the fact that the ideas (*sāval* fem.; *flēsc* neut.) have not been kept apart. — 27, 28. *N* (140.1) *þis* is *wunder* *ouer* *alle wundes*, *⁊ hokerlich* (K)¹ *wunder*, *þet so unimete louth þinc* — *feri nichil* — *wer neih* (*wer nī* NAP. fragm.; *for nech BT*, *for nech C MY*) *uote*; *ase* *scint Austin scit*, *schul dracen into sunne so unimete heih þinc* *ase is soule* etc. — 29. The stop after *is* should be taken as a colon.

63. 1. *wilue* for *wilued* owing to the influence of the initial of the following word. — 2. *And god þere fortged hym* is a mistaken rendering of the original *⁊ treide nor þui anc clot of heui corde to hire* (sc. *soule*); *N* (140.7); thus, a full stop should be put after *helle*; *þere fortged* (there is no such verb recorded) should be read *þerfor tyed*, and *hym* taken as referring to *soule*. — 4. *kibber*; *cubbel* *N* (140.8), NAP. fragm., *B*, *custel* *T* (MY); no exact analogy to the form in *P* seems to be recorded elsewhere; the word evidently means 'clog' and, if not corrupted, is a variant of one of the numerous forms with the meaning 'cudgel, log': *kibble* 'a stout staff or cudgel' (*keble* 'a timber-log' 1674), *kebbie* (north. and Sc.) 'a staff or stick with a hooked end', *kibbo* 'stick, cudgel'; cf. NED., EDD., s.vv. (*kibble*: Sc., Nhb., Lan., Lin.; *kibba*, *kibba*: Lan., Chs., Shr.); or else it should be associated with *cuber* Sc.; *kebber*, *kebbre* (16th cent.) 'a pole, or spar . . .'; NED., EDD., s.v.; the form may perhaps be a blending of both. — After *felones* I put a colon and take *kibber* as the object. — 7. Cf. Job. XXVIII. 25: *Qui fecit ventis pondus* etc. — 8. *fleize*: *N* (140.10) *þu hauest imaked uoder to heui uorte uetren mide þe soule*; *B* *foðer to federin wið þe surlen*, *T* *foðer to foðere wið þe surlen*, *C* *forto federe wið þe soule* (MY); NAP. fragm.; *foþer* to *feþre* . . . The reading of *P* is a corruption; *hem* is an error, scribal or editorial, for *heai*; cf. l. 9; the original *federin*, *uetren* etc. — an unusual

¹ MX *hokerliche*; this faulty reading has led to a misinterpretation in NED., Mr Wörterb.; *hokerlich* is adj., *wunder* sb. — 8. *ase me ded anc cubbel to þe swine þet is to reechinde*, *⁊ to ringinde abuten*; *B* *þe cubbel to þe ku*, *ofer to þe ofer beast þ is to reechinde*, *⁊ ringinde abuten*; *T* *þe custel to þe ku*, *ofer to þe beast þ is to raikiude*; *C* *to þe reoder oder to an oder beast þ is to reechinde abuten* (MY); NAP. fragm.: *as me deþ þe cubbel to þe cou* . . . *ofer best*; *þat is to rechind and renynging aboute*; *N* *ringinde* has no connection with OE. *hring*, *hringian* (MX Gloss., STRATM.-BR., both dubiously); it is evidently a variant of *renginde*, *rengyng* 'roaming, straying' (< OE. *renger* 'to set in line, to roam'; cf. NED., s.v. *Renge* v.), of which a present-form occurs in *N* on p. 164.6. — 22. LR (p. 12) misunderstands the passage: *þet* refers to *fleschs*.

word which at the time of the revision had long been out of use (NED., STRATM.-BR. have only the two instances from Ancr. R.) — has probably been erroneously associated with *federen* (< OE. *ge-
fiderian* 'to give wings to, to 'wing' for flight; to clothe or provide with feathers' (NED., s.v. Feather v. 1, 3) — cf. Mx and Mu Wörterb.; corrected by NAP., p. 200, note 10 — for which there may have been substituted a synonym corresponding to mod. *fledge* 'to provide or furnish with feathers; to 'wing' for flight' (cf. NED., s.v. 3; there are no examples of the verb in this sense earlier than 1614 and the very oldest instance of the word is from 1566; but the adj. from which it is derived, *flegge*, *fligge* etc., occurs as early as 1398 (OE. *unfligge* once; NED., s.v. Fledge a.). Finally this, in its turn, may have been senselessly confused with *fleize* 'to fly'. Or else there may be some connection with ON. *flegga* 'to make to fly'. — 9. *fleize* (as ll. 12, 14, 20) an error for *flesche*, possibly caused by the preceding identical word. — 10. *heizschep*; *T heischipe*; *N* (140.12) *heuschipe* is evidently an error. — 12. *pat hij ne folaren noȝth*: the abrupt introduction of the plural is no doubt a confused alteration of the original *ȝif hit* (sc. *þe flesch*) *folawet hire* (sc. *þe soule*) *her*, *ȝ ne druwet hire nout to scrute into hire lowe kunde* (MS. *kunde* (K) *N* 140.14). — 17. The stop after *londe* should be struck out. — *þe flesch is here an hunc to hir*; to judge from the context as well as from the original reading this must be considered as a corruption of *þet fleschs* (K) *is her et home* *N* (140.20). — 18, 19. The original has been somewhat changed and thus the connection between the sentences is to some extent confused; a semi-colon may be put after *erþe* (18) and *and* omitted. — 20 ff. In the revision the passage has been considerably shortened and the original sense destroyed; cf. *N* (140.22 ff.). As it stands, the stop after *fleize* (20) should be taken as a colon; after *Eaengenes* (22) a full stop; a pronoun referring to *onlich man and woman* (21) must be understood as the subject of *berēþ*; cf. *N* (142.5 ff.)¹. — 27—34 are altogether changed so as to get a wider application.

64. 3. *a bodilich hope* an illogical addition. — 4 ff. *his noȝth is dag* etc.; the corresponding original passage occurs in a different context in *N*, p. 152.14 ff.; the stop after *dag* has no meaning. — 5. *as* rel.; cf. NED., s.v. 24; or a scribal error for *and*; or else *as* might be considered as a faulty beginning of the following sentence (*as it scrip*), which has been left uncorrected; cf. *N* (152.14) *Niht*,

¹ In the original text attention may be called to the following points: p. 142.10: the double meaning of the first *ancre* should be noted. — 12 l. *al holi chirche . . . schal ancren oder ancre þet hit so holde* etc.: Mx's interpretation is quite mistaken: *oder* is to be read *o der*; cf. *schal ancren o þe ancre*, *þet heo hit swa halde* BC (*on þe . . . holde*), *schal ancret beo o þe anker*, *þ ho hit swa sy halde* T (Mx). — 17. *uor heo ne studeð neuer ancre wununge; stured neuer ancre wunung* B, *stut neaure ancre wununge* C (Mx, for *a ne stunteþ neure* NAP. fragm.; B evidently punctuates correctly).

ich cleopre priuite (dearneschiþe C). — 10 — p. 65.11 is in the main added by the reviser; the first two properties ascribed to the sparrow are mentioned in the earlier versions in other connections (N 152.22, 176.1) and are there differently explained. — 12. After *bitokneþ* we may put a colon; or insert *þat*, which has probably been omitted. — 15. *hym* should be supplied after *haue*.

65. 12. *Eccus* (without abbreviation-mark) for *Ecclesiasticus*; for *rigilanti honestas* read *rigilia honestatis* (tabefaciet carnes etc.; Ecclus., XXXI. 1). — 13. *þan 3if — fynde me* (16) an addition; similarly ll. 20—24 and l. 26; *in þe first tyme* — p. 66.6. — 25. Cf. Luke, XII. 37: *Beati serui illi, quos cum venerit dominus, inuenerit vigilantes*.

66. 7. Cf. Luke, VI. 12: & erat pernoctans in oratione Dei. — *Wakeþ and biddeþ by niȝt*; N (144.9) *wakede iue broden al niht*. — 9. *And so schulde — he 3af hem his grace* (28) an insertion. — 17. *And þat is bitokned by* etc. seems to mean something like 'and that is said in illustration of'; cf. l. 25; or else 'indicated, shown by'. — 20. *he se*, the first son. — 31. *And for þe gret good — goddes worschiþ* (32) has rather disconnectedly replaced the original *ere god þet is þanne* N (144.12); cf. p. 67.17. — 33. *and we ne witeþ what tyme* etc.; N (144.13) *deaf þet we beoð siker of 7 unsiker worunc*. — 34. *And ensȝker whider* etc. is an addition; the construction seems confused. *whider þat we schullen*, *goo* apparently having been made dependent both on *ensȝker* and on *wot we neuer*; the stop after *schullen* should be struck out and a dash may be put after *goo*.

67. 2. After *deides* a mark of exclamation. — 3, 4. Cf. Matt., XII. 36: *Dico autem vobis quoniam omne verbum otiosum, quod locuti fuerint homines, reddent rationem de eo in die iudicii*; Luke, XXI. 18: *capillus de capite vestro non peribit*. The letters in the margin are a remnant of *dominus*. — 5. *Of reche — þan þouȝttest* (14) not in N. 9. For *quando* read *quando*. In the marginal note the initial, A, has been cut off. — 15. ff. The stop after *waken* should be taken as a colon; we may also insert a colon after *in*. The original passage reads as follows: *Ȝet þe sette(!) þine manȝeð us to wakien: þet is þe scorure of helle, þer bihold þreo þinges — þe anteliche þinen þet no tunge ne mei tellen — þe echenesse of euerichon, þet lesteð widuten ende — þe unmete bitternesse of euerichon* N (144.19)¹. The reading of P is not improbably due to a misunderstanding; *echenesse* which seems to have dropped out of use early in the 13th century may have been associated with *eche* < OE. *ecce, ace, aec* 'ache, pain' or with *eȝe* etc. < OE. *eȝe* 'fear, terror, dread', which would account for the alteration to *sorow* (16); the rest of the passage has been changed

¹ N (144.19) *hwat beo of unnereste wille* etc. 'what will become of, what will happen to'. — 20. *þer bihold: þ bihalt* (foot-note a) is evidently the true reading: 'which comprises'; cf. P l. 15. — 21. *echenesse*: as shown by this instance, the statement in NED., s.v. *Echennes*, 'only in phrase *On* or *in echennes*' is not quite correct. — 26. *hire* probably refl.

accordingly. — 17. *hou mychel is þe Mede in þe heaune* as in *N*: *C* reads: *þe muchele reounesse of þe here of þe muchele blisse of heaune, world buten ende*; this seems more in keeping with the general negative character of the rest of the points. — 18 ff. *who so — hiȝ — hȝu* a common want of consistency. — 20 ff. abridged and altered from the original and thus the context and sense have suffered; cf. *N* (144.26) *ide stille niht, heom me ne isihð neicht þet lette þe bone, þe heorte is ofte so schir; uor no þinc nis withesse þer of god þet me* (K) *þeomwe deð hute tiol one, ⁊ his engel, þet is ure swuche time bisiliche abuten to eȝen us to gode. Uor þer nis nout forloren, ase is bi dreife ofte. — For þat þing etc.* 22 is taken from an omitted passage *N* 146.3—61¹ which makes the connection with what follows rather abrupt. — 26. *N* (146.8) *Hester, on Ebrewish, þet is ihud, an English; ⁊ is to understanden þet bone etc.*; similarly *Assuer an Ebrewish, is eadi an English; þet is ure Louerd.* — 29. In the original this quotation is referred to *ancre þet was iurmed* (K) *in hulles wel worte wurchen, ⁊ seouðen . . . uppde hit ⁊ schauwde* *N* (146.12).

68. 2. *oþer siker stede hope* added by the reviser; cf. l. 7. — 3. it refers to an original *þi gode were*, the object of *drawestow out* in an omitted passage. — *þat is etc.* originally given in explanation of *in þinem*. — 7. *þat is* — 19 a later insertion; the context seems rather loose; the sense of ll. 7, 8 may be: 'That (what has been said just now) is (the meaning of bosom in the sense of 'privacy': but bosom (also) is 'secure place' and that signifies' etc. — 8. *bedd* has apparently a generalized sense of 'place', a meaning somewhat related to that in *Cursor M.* (Cott.) 902: *þof þou wuld ever haue had sted in wuld sul ever be þi bedde*; cf. *NED.*, s.v. *Bed* 3. — 9 ff. The connection is confused: *þat* may refer to *þi* (8) (: *þou þat*), which the reviser, with his usual want of consistency, has confounded with the plural; or else it should be changed to *þan* and *wilneþ* taken as imp. pl.; *we* 10 for *ȝe*. — 16. *kikȝug* for *likȝug*. — *þi seluen* may have been omitted after *of*. — 20. *gaudia* for *grandia* *N* (146.27) (MS: MS. *grām* K. — 21. After *inhire* a colon. — *minium*: *N* (148.1) *minimum* MS; *numnum* My; similarly *B.* *numum* T. *Mumuit* (?) C. — 22. *gaude* is a misunderstanding which has destroyed the meaning of the passage; to make some sense as it stands, the stop after *here* 24 should be taken as a mark of exclamation; *N* (148.1) *Muchel*

¹ *N* 146.3 *hu hit is to etc.*: *Rg* p. 80 assumes an accidental omission; *hit is uuel to BCG* (My). — 3, 14. *uppen, uppde*, 148.14 *iupped* etc. 'disclosed', OE. *yppan*; cf. l. 24. — 4, 10. *god dede* a sing. compound. — 10. The second *þet* rel. — 26. *treowed*: the translation given by *Ms.*, 'judge', can hardly be considered as correct; I take the sense to be 'make an agreement, bargain, negotiate', OE. *ge-treowian*, *ge-triurian* 'to make a treaty'; *ge-treowþ* 'a covenant, treaty' (Bosw.T.); the parallel readings are: *T mungen* 'barter', *B trochið*, *C trochið* (My 'truck, barter'; *NED.*, s.v. *Truck* v.): 'a. F. *troquer* . . . Norman-Picard form of tF. **trocher*, in med. L. *trocare*'; *Du Cange*, s.v. *Trocare*; cf. *N* p. 408.15 *trukie*, *C trukeð*, *T manges*, *B leusked* Fr. *guerpist* My.

*medschipe*¹ hit is, he seith, don wel, ⁊ wilnen word þerof; don hwæc þarah me bud þene kinedom of heouene, ⁊ salled hit etc. — 25. After *prophete* a colon. — 26, 27, *honden* — it; note the inconsistency in numbers; *honden* should doubtless be corrected to *honde*; *N* (148.6) *hond*. — *It seued as it hadd ben of þe spitel gaci*; *N* (148.8) *biscuode oðe spitel-ræc*. — 27 ff. *And þat was* etc. an abbreviation of the original; cf. *N* (148.8 ff.). — 31, *meum* for *meum*. — 32. After *proierit* a colon; for *alibi* read *albi*. — 33, *N* (148.22) *þeos þet schewed hire god, heu haueð bipiled mine figer — irend of al þe rinde*; despoiled (*istruped C*) hire sterc naked, ⁊ iworpen arci etc.

69. 1. *white roudes þere janc*; *N* (148.25) ⁊ *forwarden* (sc. *boices*) to *druc hrite roudes*. — 4, *þat* probably for *þan*; *N* (150.3)² *þeonne is þet lif ut . . . hweone þe rinde is arcið, ne nouder hit ne bered frut, ne hit ne greded . . . and adrued þe boices* etc. — 6, *þe boices whan it adeðeþ*, it etc. an inconsistency in numbers, the singular pronoun being kept from the original; *N* (150.6) *þe bouh, hron he adeaðeð, he* etc. — 7 ff. The original passage has been much abridged and the sense destroyed; cf. *N* (150.8) *Al so god dede þet wale adeaðen forworpeð hire rinde, þet is, anheleð hire : þe rinde, þet wrið hit, þet is þe treouwes warde, ⁊ wrið (writes C) hit inc strenede ⁊ inc cawenesse (guicscipe C). Al so þe heliange is þe god dedes lif, ⁊ halt hit inc strenede. And hweone þeos rinde is offe, þeonne . . . hwiðeð hit wriðuten . . . ⁊ forleosed þe swetenesse of Godes grace þet makeð hîl grene ⁊ hiewarde, god for to biholden*. — 9, it should be supplied after *þat*. — 12, *of al þis*; *N* (150.17) *hwaroð al þis eac com*. — 13, *nys þis gret reafþe* a contraction of the original; cf. (*N* 150.17 ff.). — 15, *goode dede*; *N* (150.22) *heouenriche (K)*; cf. Matt., XIII. 44: *Simile est regnum calorum thesauro abscondito in agro* etc. — 24, *þelpen* does not seem to be used transitively, except with a reflexive object; we should probably supply *of*. — 28, *Aromance, aromance, aromantz* are the current forms in the text; to my knowledge similar forms have not been found elsewhere. — *and* should no doubt be inserted after *Aromance*; *N* (152.7) *þe celles of his aromaz, ⁊ his muchele tresor, ⁊ his deorewarde þinges*. — *Comen þeues* etc. not in *N*; cf. 2 Kings, XX: 12 f.; Isaiah, XXXIX. — 29, *Nys nouȝth gweriten* etc.; *N* (152.8) *Hit nis nouȝt for nouȝt iwruten* etc. — 30, *lurȝes*; *N* (152.10) *lokes*. *T* takes: the reading of *P* is doubtless due to a misunderstanding, as the original word was used only in OE. and early ME. (*NED.* gives the latest example from 1250). — 34. A passage of the original

¹ *MN*, *MR* Wörterb., *STRATM.-BR.* render *medschipe* by 'madness'; I may suggest *medschipe* 'moderation, modesty' (< OE. *miðþ*), which would be the exact equivalent of Lat. *uerecundia*; cf. *uomedschipe* p. 122.1s (*T* *medschipe*). — 3. *salled* should probably be corrected to *sulle*. — 9. *uppinge* 'disclosure'.

² *adeaðed* for *adeaðed* 'dies'. — *MN*'s punctuation is not correct: after *treou* should be put a comma; *adeaðed þe treo hwen BTC* (*hwenne*), *þenne adeaðet þe rote treo, hwen G* (*MY*). — 9. *wrið* for *wriðd* 'covers'; *wrið BC*, *wrið G*, *hules T* (*MY*). — *þet is þe treouwes warde* etc. 'that is . . . and preserves'. — 14. *makeð*: the pa. t. should logically be kept.

(N 152. 12—29) has been omitted¹; part of it is found on p. 64.4 ff. Also the lines which follow have been abridged and altered.

70. 1. Something has evidently to be supplied; that he be not hindered, he should flee the society of men. — *þat* may be changed to *þan*. — 2. N (154.2) ² For . . . *we iſint þet God his derno ranes*, & his heouenliche priuetez ſcheawede his leoue freond, & nouȝt i monne cloc; *anh dule þer heu weren an bi ham ſaluen*. — 6. The first part of the Latin quotation is from Gen., XXIV. 63. — 7. For *credita* read *credita*. — 9. *goode gruce*; N 154.14 *Gods grace*. — 10. *de quicquid habet merit?*; cf. N 154.16 *Et quicquid habet meriti prae-ventrie gratia donat*. — 11 ff. Although the lines may give some sense as they stand, there is evidently an omission; cf. N 154.18 *Also þe eadie Iacob, þu (K) ere Louerd ſcheawede him his dearewende ȝchſeſt (K) . . . he was i flower men etc.* — 13 ff. The connection has been lost owing to the complete alteration of the latter part of the original passage; cf. N 154.21 *Bi Moisen & bi Helie . . . is ſuteſ & eideue heue haret & hu drefful lif is euer among þrunge etc.* — 19 f. The original is very carelessly rendered; N (156.1) ³ *Hit seið þet te eadie Ieremie set unc; & seið þe rrisun hwi; quia (K) communicacione tua . . . Yre Louerd heſide iſuld him etc.* The following alterations are suggested: after *whi* a colon, change *forre* to *forþe* (*þat*), and *hwi* to *had*. — 20. *communicacione* for *communiacione*; the passage which follows differs considerably from the original version; cf. N 156.3 ff.). — 26. ff. After *Ieremie* a colon; *dedit* for *dabit*; cf. Jer., IX. 1: *Quis dabit capiti meo aquam, & oculis meis fontem lacrymarum? & plorabo die ac nocte interfectos filiae populi mei*. — 30. Possibly a line has been dropped; N 156.10 *to his wop loket na hu he biȝ onliche stude, þe holi prophete. Quis dabit mihi diuersorium in solitudine?* — *corte ſcheawen witterliche þet hwa se wile biſcepen etc.*; the latter part of the original passage has been left out. — 32. Cf. Lament., III. 28: *Sedebit solitarius, & tacebit; quia leuauit super se*. — 33. *wis* is a scribal error for *wil*. — 34. *heizen hym self aboten hym self* is in N (156.25) explained thus: *mid heie hwe, heie toward heuene ouer hire cande*.

71. 2. *to spoken and to biſchren*: the sense is exactly opposite to that contained in the quotation and required by the context; N (156.20) *God hit is inȝ ſilence ikepen Gods grace, & tet na bere etc.* —

¹ The following mistranslations should be corrected: N (152.13) *ase þe niht ſuel þet ancre* is to *ieſuel* 'like the night-bird to which the anchorite is compared'. — 25. *he seið bi ancre* 'he says of an anchoress'.

² N (154.7) *ant* is stressed: 'we also find'; the other MSS., however, read: *aa me iſint B*, *oa me ſint C*, *mon findes T MY*. — 8. *tet*: *ter* (2 K); & *þer godd edeawde ham & ſchawde him ſeolf to ham*; & *þef B*, & *þer godd ſchawde him ſeolf to ham*; & *þef C*; & *ter godd ſiſited ham*; & *ſcheawde him ſelf to ham*; & *þef T MY*. — 14. is etc. *eadie* 'blessed'.

³ Errors by MX: N (156.1) *set* pa. t. — 6. *lehtren* 'vices', OE. *leahter*. — 15. *þet is, beo wuſt* etc. 'that is being, living, intercourse': *B beowiste þ* is *weununge biȝomg men*, *C biȝomg men wuſt*, *T beuſt biȝomg men MY*; cf. p. 160.1. — 17. *eider* pron.

3. *He herþ goides ȝok* — *san* + *ȝ*: an addition. — 8. *He þat wil so do*: the corresponding original passage connects with the quotation p. 70.32; in the revision the verses have been transposed: cf. Lament., III. 26 (p. 71.1), 27 (p. 71.6: Bonum est viro, cum portauerit iugum etc.), 28 (p. 70.32), 30 (p. 71.7). — 9. *þe sautere*: cf. note to l. 8. — *þere ben two þeues*: *N* (158.1) *Her beoð, in þeos wordes, two eadie wordes (þeaves BCT MY) to noten swide ȝorne . . . þolemodnesse, in þere norme half, ȝ in þe latere eðmodnesse, of midle ȝ of meoke heorte*. — 12 ff. *seint John þe Baptist* etc.: the passage is an instance of anacoluthon; the reviser has considerably altered the original and in doing so has lost the context. — 14. *muliorum* for *mulierum*. — 16. *ne aros non heizer* etc.: *N* (158.10) *ne aros neuer betere*. — The passage *no* — *as hij ben now* (23) is not found in the original version. — *no* should doubtless be taken as *now* (NED., s.v.: *no* 13th cent.) — 23. *ben*; *ueren* would seem to be more logical: the reading may be due to influence from the preceding identical word. — In the following lines the original has been altered and abridged: cf. *N* (158.11 ff.: l. 24 cf. *N* 160.6). — 28. *Be for þe*: cf. Isaiah, VI. 5: *Vae mihi, quia tacui, quia vir pollutus labijs ego sum*. — 29. *ich am amanges men* etc.: *N* (158.22)¹ *ich am a mon (K) mid sailede lippen*: cf. l. 32. — 33. A full stop after *speche*.

72. 2. *and so doþe* — *þe deede is uers* (5) an insertion. — 6. *þat he fulled oure lorde* etc.: the original has been contracted and carelessly rendered: cf. *N* (160.8) *He biȝet þet he was Godes baptiste — þe macle heilnesse þet he heold, ine fulhte under his honden, þene Louerd of heouene . . . þer þer² þe holi þramnesse schewende hire al to him (impet al to him C) etc.* — 9. After *pryualeges* may be put a colon and another *pryualege* supplied: *N* (160.13) *he biȝet þeos þreo biȝeten (preminences BT, pre eminences C MY) — priuilege of prechur* etc. — 10. *Croone opon croone* is a fragment of the original passage; cf. *N* (160.14 ff.): the omission may be accidental and due to a confusion of the two *medes* in the original (ll. 14, 15). Then follows a long interpolation: *Ac for þis point — satt nouȝth wiþ þe wicked* p. 76.14. — 13. *þeto* for *þerto*. — 14. A colon should be put before *John* and a dash after *Baptist*. — 17. *do* twice, by an oversight. — 20. A colon before *þat*, a comma after *seide*. — 34. Cf. Prov., XIII. 20: *Qui cum sapientibus graditur, sapiens erit; amicus stultorum similis efficietur*: Wycl.: *Who with wise goth, a wis man shal ben; the frend of folis he shal be maad (shal he maad lijk hem)*.

73. 1. 2. *hij* — *he*: inconsistency in number. — 4. *þerfore he seiþ*: there is no person to whom *he* would logically refer: it might appropriately be changed to *it*. — 5. *but ȝif it be* connects with *Kepe þe out of his compaignye* p. 72.30. — 12. *lest þat he ne take no*

¹ *N* (158.22) *Wommen*: MS.: *wumme* (K); so also *BCT* (MY); this may be a weakened form of *wo me*.

² *þer þer* 'there where'; or perhaps *þet þer*. — 14. *Þeos* is the object of *habbed* and refers to *priuilege of prechur* etc.

synne: the negative is redundant: the construction is doubtless a blending of *lest he take synne* and *but he ne take no synne*. — 24. The quotation is strangely rendered; cf. Wyclif, Gal., VI. 14: *Forsoth he it ferr to me for to glorie, no but in the cross of oure Lord Ihesu Crist*.

74. 10. *þere* should probably be supplied before *þorow*; — 11. 12. The connection has apparently been lost; *þat ich vnderstande þat was* should appropriately be left out. — 13. *þis* abs., stressed; the stop after *lyf* stands for a colon. — 23. Another *he* referring to *a man of holy chirche* (20) should be understood as the subject of *took*. — 25, 26. *he* — *her*; confusion of number. — 29. *newere latter*; NED., s.v. *Neverlatier* gives two examples from Caxton, Chron. Eng. — 31. *Rirage*; no instance of the aphetic form of the word with *i* seems to be recorded; NED., Mr Wörterb., s.v. *Arrearage*, *Average* give the form *arrirage* from Hampole, Pr. Conse. 5913; cf. further Cath. Angl., s.v. *Arrerage* (note). I may add some examples, noted in P. Pl., MSS. PE; cf. C-Text (EETS.) XII. 297, XIII. 63, XVI. 288, notes. — 32. Sylvester's alleged acceptance of the donation of Constantine is referred to in several places in Wyclif's Engl. Works (EETS. 74); the utterance of the voice from heaven, p. 75.3, occurs almost verbally on p. 380; cf. also P. Pl., C. XVIII. 220 ff.

75. 16. *seculdaies*; cf. NED., s.v. *Sever* 5. — 20. *þenche* for *þencheþ* owing to the following initial *þ*. — 29. *þise Men* etc. connects with p. 74.18.

76. 2. *hadden her herberere to þouere men*: *to* may here have the sense 'of, from' as in *Wē sēaþ fulum tō ðē* (a Domino). *Hī tō Rōm hīn fullum bēdon* Bosw.-T., s.v. *Tō* I. 5 h; WÜLFING, Syntax, II. §§ 874, 882; cf. *N* p. 60.8: *Hæt may þe zone betere wesy to his under þanne bread?* Ayenb.; NED., s.v. *Ask* 10; or else *hadden* means 'offered': NED., s.v. *Bid* 1. — 5. *hergy* seems to give poor sense; it should perhaps be changed to *bergy*; cf. l. 32. — 16. *maria* a slip for *maria*; cf. Luke, I. 28; *Aue gratia plena*. — 18. *þan sche was mychel one*; *N* (160.21) *þanne heo was inne*¹ — *in outliche stude*, *at hire one*. — 19 ff. In the passages which follow, the texts present considerable divergencies: in the illustration from the life of the Holy Virgin *N* (160.23) has: *þarū þet nouhwere inc holi wite nis irwiten of hire speche, bate nor (fourer C) siden, . . . sotel preofunge is þet heo was mychel one, þe heold so silence*; the passage on the solitude of Our Lord, in our text contracted and partly spoilt, *N* (160.26 ff.) gives as follows: *He wende him self one into outliche stude, 7 þise þer ase (K) he was one iðe wilderness: rote schewen þerbi þet among monn þrang we aci non makien rihte penitence. þer in*

¹ *Ms* misunderstands the passage; *þanne* means 'when'; so, hesitatingly, DAHLSTEDT, *The Word-order of the Ancr. R.*, p. 17. — 25. *Hwat seche we oðre? O god one were inough forbisne to alle*. 'Why do we seek others' other examples? Of God alone were enough example to all'; God's example alone would suffice for all.

unliche stude him hungrede . . . þær he þolede þæt he wourd wounded him acore acris etc.; then the original argument is interrupted by a long interpolation, l. 24 — in *this book* p. 79.14. — 28, *we* evidently an uncorrected scribal error; and so, probably, is *in tyne* in the next line.

77. 7. Cf. 1 John. IV. 1: . . . omni spiritui. — 15, *a pert* possibly to be read *a-part*; cf. NED., s.v. *Pert* a. 1. — 15, 16, A dash after *gacynise* and *synple*. — *Swiche þeu* etc.; the incongruity of number should be noted. — 23 ff. *Oure lord seide þis ensample*; cf. p. 66.12 ff.

78. 25, *his*, *he* contrast the preceding plurals. The stop after *bert* acts as a colon. — 26. After *part* a dash; *he* should be understood as the subject of *nott*. — 29, *hij* another change in number. — 31, *upon* here causal; cf. EINENKEL, *Streifzüge*, p. 193; SCHMIDT, *Shakesp. Lex.*, s.v.; its combination in this sense with a personal object seems to be singular.

79. 1 ff. *her* (1) — *he* (2, 3) — *hem* (4) etc.; another case of the frequent confusion of sing. and plur. pronouns, here caused by *reke man* which is singular in form, plural in sense — 3, *croked* in this connection possibly used as a noun with an original sense of 'crookedness, deformity'; cf. NED., s.v. *Crooked* 2; as an apparent analogy I may point to OE., ME. *drunken* 'drunkenness' (NED., s.v. sb.); also ON. *bunden* 'what is bound, sheaf' etc.; cf. NOREEN, *Altisl. Gr.* § 415 a. 2; *Arkiv för nord. fil.*, VI, p. 361; probably, however, the word is to be considered as an adj., illogically combined with the preceding nouns, and a verb (*be*) has to be understood; for parallel instances cf. KOCK, *Rule of St. Benet*, Intr. § 138. — 8, *of twice*, by an oversight. — 14, ff. rather disconnected fragments of the original argument; cf. *N* (162.1 ff.). — 16, *N* (162.1) *him hungrede . . . worta wroucen ancre þæt is meswise (in meswise CT)* has been expanded into the passage ll. 16—20. — 21 ff. abridged and altered; *By Hylf* — *tyf* (22) an addition; *tyne lowelich* etc. (23); *N* (162.13) *leauen lowe under us alle eordliche þowhtes. þeo hwate þæt we beoð in beoden*. — 23, *to swiche men* — *and gostlich boþe* (25); the corresponding passage in *N* (162.4 ff.)¹ connects with the illustration from the temptation of Christ (cf. *P* p. 76.23), and is intended as a comfort to those who live a solitary life and are thus more than others subjected to the temptings of the devil. — 26, *swiche men* etc. originally has reference to pious men and women named in an omitted passage as examples of secluded living, pleasing to God. — 30, *Hou miȝth be seie* — p. 80.9 is an insertion; *he* vaguely refers to the author of the preceding quotation, who is inadvertently given as *Jeremius* (cf. foot-note) for *Jerome* *N* (162.18).

80. 5. *discite a me: dicite* (Luke. XVII. 10); cf. p. 57.19. —

¹ *N* (162.4) *onde* 'enmity'. — 15, *monie men ⁊ wummen boðe* 'many men and women also, men as well as women.' — 18. There is nothing in the original that can be appropriately rendered by 'likewise'.

10. *we* for *us*. — 13. *us* evidently an uncorrected faulty beginning of the following word, possibly a mistake of the ear (for *ur(e)s*). — *uresine* cf. p. 5.27. note. — 17. *out of men*: *N* (162.27) *ut of monne sihte*. — *forbise*: the form is probably due to the accidental omission of the abbreviation-mark over the *e*; or it may be a faulty sing. formation of a presumed pl. *forbisen*; cf. NED., s.v. For-bysen v.: *forbyse* (erron.: 14th cent.) — 18. *At þis Onnyge* — *do good* (21) mainly an insertion: similarly *And here I speke* (23) — *to þe ende* (27); cf. *N* p. 204.5. — *Onnyge*, in this connection, must mean 'being alone, seclusion', a sense which, so far as I am aware, has no parallel anywhere else. — 21. *Eot resouns þere þen iche* etc.: *N* (164.1) *eſter þe uorþusnes, ihored nu reisuns heri me oth for to fleom þene world: iche reisuns et to lste*. — The peculiar form *Eot* I can only explain as due to some strange inadvertency on the part of the scribe (or perhaps originally *Eiſt*, with *i* and *ſ* run closely together and the lower curve of the *ſ* imperfect or subsequently effaced). — 26. *aþing* probably for a *þing*: NED. gives one example of *athing* from 1573. — After *unþer* a colon. — If *al* might be taken in subst. use ('the whole of it'), this instance would be remarkable as being much earlier than related examples in NED. (17th cent.); possibly *þe* should be considered as the pers. pr., inconsistently used for the pl. — 27 ff. The connection is abrupt, the original matter having been contracted and differently arranged. — *Ȝif a wilde Igoun* etc.: this is the first reason: cf. *N* (164.4)¹ *þe uorne* (sc. *reisun*) *is sikernesne. Ȝif awod (K) lian* etc. — 33. The translation has been added. — 35. After *resoun* a colon.

81. 2 ff. The passage has to some extent been changed and generalized and thus the context, especially in the latter part, has suffered: cf. *N* (164.13 ff.). — 5. *þe* inaccurately for *flesch*. — 11. After *wodded* a semi-colon. — *and afterward was mayden*: *N* (166.1)² *Scodden þauh, us þe meiden neuer þe unholre*. — 15 ff. The argument in these lines is elliptical and disconnected owing to a considerable contraction of the original: cf. *N* (166.4 ff.) ... *meidenhod 7 cleennesse in oure bruchele flesche, ... Ȝif ȝe weren ite worldes þenige, mid a lute hurlunge (hurlinge T. þurlunge C) ȝe muhten al nor leosen ... And forþi ure Lowerd cleped þus: In mundo* etc. Cf. John, XVI, 33: *Hæ locutus sum vobis, vt in me pacem habeatis. In mundo pressuram habebitis* etc. — 17. *þe þridde* etc.: *N* (166.12) *þe þridde reisun of þe worldes flukte is þe biȝente of leuene. þe leuene is swete heil: her se wile biȝiten (hiuinen C) hire (hit T), ... hire (hit T) is lute inuoh* etc. — 19. Cf. Rev., XII, 1: *Et signum magnum apparuit in cælo*:

¹ *N* 164.11) *Vor þi beod ancren wise* 'therefore are anchoresses wise'. — 28. *Nefde he þo iþouht ... meidenhod uorte uorleosen* 'had he not then thought to lose did he not think that he had lost, virginity?'

² *N* 166.2 The first *meiden* I take as the subject, the second as the indir. obj., and strike out the comma. — 4. *oure* 'your'. — 25. 'The fourth reason is a proof' etc.

Mulier ameta sole etc. The quotation is originally introduced in illustration of a preceding passage, omitted in the revision: *N* (166.15) *For þu alle þu halwæn makelan of al þu worlde ase anr stol (scheemel BG, schamel G, schamel T MY) to hore æt, worta ærchen þu honten.* — 21. *By þu samu* — l. 21 mainly an addition in *P*. — 22. *þu* should probably be supplied before *sape* and the stop after the word omitted. — 28. *and we take* — *gon þu wiselicher* (p. 82.6) an insertion; there is something corresponding to the first lines, in a different connection, in *N* (204.1 ff.).

82. 6. *þu þerþe resoun is*; *N* (166.25) *þu acorde resoun is preoue of noblesse ⁊ of largesse. Noble men etc.* — 8. *And goddes spouse is gentil*; *N* (168.2) ⁊ *noat* (sc. *heru bagge* etc.) *Gods spuse, þet is lefdi of beaune.* — 10. *It falleþ to burgeys* has been misplaced; it should preferably be connected with *begengldes* (8) as in the original. — *her* illogically referring to *spouse* (9). — 11. *A Man* — *þere rpon* (13) inserted. — 14 ff. The connection is loose and the sense of the original has been lost, the passage having been altered and abridged; cf. *N* (168.5) ... *noble men ⁊ wummen makied large relief. Auh how mei makien largere relief þene þu oder¹ þeo þet seid mid Seinte Peter. Ewe nos etc.* — As is shown by the context, *relief* means 'that which is left or given up by one': cf. NED., s.v. Relief¹ 1 a (to me, however, it seems more appropriate to place this instance from Ancr. R., the only example given, under 2: 'the remains of food left after a meal; leavings, scraps': see also *Prompt. Parv.*, Cath. Angl. (EETS.), s.v. Reliefe, notes; *MS* 'almis' is an inadequate rendering; so also his translation of *laue* (9) < OE. *lāf* 'what is left, remainder'). To judge from the association with *lyuere* and *good Men* it seems probable that the reviser has taken *relif* in the sense of 'relief, help, assistance' (cf. *MS*). — 16. *relinguimus* for *reliquimus*; cf. *Matt.*, XIX. 27. — 17. *and folowen*; *N* (168.8) *for te nolawen.* — 18. *What forsook Peter* — *alle Manere rices* (20) has replaced the original argument: *N* (168.8 ff.) *Nis þis large relief? ... kinges ⁊ kaiseres habbed hore bileou (hore liuend BG (liuend) MY) of oure large relief þet ȝe (K) habbed ileuend ... þu* (sc. *Louerd*) *leuendest ... alle richesses ... we wulled folowen þu ... bileuæn al ase þu ddest, ⁊ folowen þu ee on corde etc.* — 23. Cf. *Rev.*, XIV. 4; after *ierit* a dash, the following words being added in explanation: *N* (168.19) *etroque scilicet pde.* — 24. *þat is* — *Maydens* (25) an addition in *P*. — 26. *N* (168.21) *þu sirt resoun is ... familiaritate*; *þet is, forte* (K) *beou (familiarite, mache enureden, forte beo B, familiarite, Machel eudhraden, forte beou G, þ is to beo C, familiarite, Mache eudredn, for to be T MY) priu mid ure*

¹ The sign of interrogation after *oder* should be struck out, *þe* and *þeo* being determ. pron.; *þen þe oder þeo þe seid BG* (*þene*), *þenne þe oder þe seid C*, *þen he oder heo þ seis T* ('than the man or the woman who saith') *MY*; cf. p. 182.3.

Louerde. — 31. Cf. Hosea, XI. 9: . . . quoniam Deus ego, & non homo: in medio tui sanctus, & non ingrediar (*N ingredior K*) ciuitatem. — 32. *N* (170.1) *þe seoude reisan is, uorte beon þe brihtare, ⁊ te brihtlucan iscon inc houene Godes brihte nebsceft*; the rest of the passage has been left out in the revision.

83. 1. *sche was assurs quene: N* (170.10)¹ *heo was ðe (K) kinge Assur ouer alle icene.* — 2. *as myȝtig: mychel as* should possibly be supplied. — 3, 4. *hereþ, graunteþ*: the striking present forms are apparently due to an omission of a passage in the original: *N* (170.12) *þes nome Assur is ispeled eadi . . . ⁊ bitocneð God: eadi ouer alle. He ȝetted Hester þe ewene, þet is, þe treowe anere . . . — he ihereð hire, ⁊ ȝetted hire alle hire bonen etc.* — 6. *maradoches: N* (170.18) *Mardocheus.* — 7. *tofreden þe schemeþut: N* (170.19) *bitterliche to-tredinde þene schomeleuse.* — 8. *any þing speken etc.: N* (170.20) *Schomeleas is þe mon oðer þen wummon þet deð eui untoweschipe, oðer seið, bitoren aneren.* — 9. *hiȝ beþ þau:* an omission in the revision has caused a break in the context: cf. *N* (170.21) *ȝif eui þauh so do (sc. deð eui untoweschipe etc.), ⁊ heo breke bitterliche his untowe word . . . þronne² is heo Hester. Mardocheus dookter, bitterliche to-tredinde þene schomeleuse, bitterlucarer (K) ne betere ne mei heo ham neuer breken þen . . . mid, Narracerunt etc.* To restore the connection, either omit *hiȝ* (cf. *sciþ, wendeþ* ll. 16, 17) or change the ind. verbal forms to subj.: *be, endernyme.* — 11. Cf. p. 39.20. — 12. The translation added; similarly l. 15. — 13. *þer* an accidental repetition of the preceding syllable. — 17. *Semeþ: N* (170.29) *Semei: cf. 1 Kings, II 36 ff.* The connection is abrupt: the preceding passage in *N* runs thus: *wende (sc. anere) inward anon toward hire wende: ⁊ holde hire et home, ase dade Hester þe ihadde. Semei etc.* — 21. *N* (172.8) *Semei bitocneð þe atwarde anere . . . þe anere þet haueð asse caren, longe, uorte iheren ueor etc.* The lines that follow are disconnected fragments of the sequence of ideas in *N* (172.12 ff.)³: Shemei was in Jerusalem, which means 'sight of peace' and signifies a monastery where there ought to be nothing but peace.

¹ *N* (170.7, 8) *loked nu ȝeorne hwareuore. Þe edmode ewene Hester etc.* 'now consider attentively why. The meek Queen Esther' etc. — 17. *uor hwon þet* 'provided that'.

² A dash should be placed after *deden* (23) and a comma after *tellunge*, to-trede being parallel to *breke* (22): 'If, however, any one do so, and she crush (interrupt) . . . — trample upon them, I say, at once with (their) shameless speech, then she is Esther'.

³ In the original passages the following points may be noted: p. 172.5. The second *him* for the pl. — *uoluce* for *uolured*; *folhede ham*; *brece ut B, folȝede ham, wende ut CG* (*folhede: T* (*folhede* (MY)). — 12. *hire* for *him*; so the other MSS. (MY). — 23, 24. *heo, hore* pl. referring to *wittes*. — 27. *foluweren* for *folured*. — 174.19. *bistepped*: MN 'stepped'; so also NED., Mr Wörterb., STRATM.-BR. (hesitatingly); this rendering seems most questionable; the other MSS. read: *bitrept B, bitrepped C, bitrappet T* MY; the reading of *N* may have a similar sense, though a connection seems difficult to establish; or else the form is due to some error (*e* for *o*?).

Shemei, the recluse, should never offend Solomon, our Lord; she should stay in Jerusalem and Solomon will gladly grant her his grace; but if she occupies herself more than she ought, with external things, she is gone out of Jerusalem, as Shemei after his servants; these are the five senses which should stay at home and serve their lady; if she lets them run away through heedlessness and follows them with her heart, she breaks the covenant and is doomed to death. Esther, however, means not only 'hidden' but also 'exalted', to show that those who hide themselves in their monastery shall be exalted in heaven. An anchoress should always consider that she has fled to the sanctuary of the church, for there is not one that has not at some time been a thief against God; she should keep close within — body, sense, and heart above all — for if she goes out, she has to be hanged on the gallows of hell; she should fervently pray to God, as a thief that has fled to the church, to protect her from all who lie in wait for her; she should be chirping (cf. *P* p. 64.10) her prayers like the sparrow, for David compares an anchoress not only to the pelican but also to the sparrow. — Also the following passage, ll. 31 ff., has been much contracted: cf. *N* (176)¹, — 23, *source hors* but is Jerusalem *source* body; *N* (172.13) *this word Jerusalem, specked side of pris* (grid C), *7 bitoned ancre hors . . . Holdre hire et home, ine Jerusalem*: after *body* a semi-colon. — 27. The construction is irregular; a dash may be put after *june*. — 29, *hij* inconsistently for *je*.

84. 3. *Ne veure non* etc.; this is the beginning of the fourth part. — 6. After *stronger* a dash. — 10, *tunc*: cum *N*. — 20, *naked of alle good peices* etc.: *N* (178.18)² *hau fu ert poure 7 naked of holinessse, 7 gostliche wreche*. — 21, 22. There is a confusion in construction: *is* (21) and *de* (22) should be left out. — 30. The Biblical quotation is introduced by the reviser, — 33, *de two maner fondynnes*: *N* (180.1) . . . *Jet two manere temptacions — two kenne wondanges — beout*; instead of *de* might be put a dash.

85. In the revision the passages on this page have fared rather badly, owing to numerous omissions and misunderstandings, and the sense has in places been destroyed. Thus, the original argument corresponding to ll. 1 ff. is as follows: *N* (180.3) *Vltre wondange is hwarof cunod likinge after mistikunge, widuten oter widtinnen. Mistikunge widuten — use sinnesse . . . Mistikunge widtinnen — use heorte sor* etc. — 4, *wipouten ben pise fondynnes*: *N* (180.7)³ *likunge widuten*,

¹ *N* 176.11, *bitoned*: MY gives the correct reading as *bitimed*; *timed* BC, *times* T. — 20, *biliet* pat. tense.

² *N* 178.21 *hine* evidently refers to *te sike*. — 25, *bi 'of* [RG p. 126]. — 28, *was one widuten sunne*: MY considers the reading corrupt; cf. *ane widuten* BTC.

³ *N* 180.7. Cf. *B onout þ ha is pine . licunge wid uten licomes heale, T onout þ he is ipinet likinge wid uten licomes heale, C licomes heale wid uten, is licunge* (MY); *likunge*, contrasting *Mistikunge* 4, begins a fresh sentence;

use *laumes heale* etc. — 5. *oifer zif a man* etc.; another omission has spoilt the context: cf. N (180.9) *Likunge wittenen* — use *sum aals gledschipe*, *oter of monne herward*, *oter zif na is diuval man fan anoter* etc. — 8 ff.: N (180.11) *þeos dale of þisse temptaciun þet is uttre ichoped*, is *swikature* (K) *þu þu oter half*. *Boðe beot þeah a temptaciun: ⁊ oter wittenen ⁊ witenen*, *boðe of hire ten dolen*. — 12. *likunge for likunge*. — 15. Cf. N (180.15) *þeos fondunge cuned oterhales of God*, ⁊ *oterhales of man: fondunge of God* — use of *frendes deade*, ⁊ *sienesse on him*, *oter a þi sulf: poerte*, *mishop*, ⁊ *oter sauche: heale also and eise*. — 16. it illogically for the plural. — of should be inserted before *him*. — 17 ff. *myslikyng of word* etc.; N (180.18) *Fondunge of man* — use *mislích woah* (use *mislícuþe of þocht C*), *oter of word oter of werke*, *a þu*, *oter ofine: also herward*, *oter goddele*. *þeos kumþ* (K) *also of God*, *eah wout ase dat þu otre*, *witenen euerich middel: eah mid alle* etc. — 22. *ben of myslikynges enþwes* etc.; N (180.22) *Tre condunges beot misliche unþeawas*, *oter last toward ham: oter swikele þeahles*, *þet þaucht þeah gode* (Mx's punctuation is probably not correct: *misliche* is doubtless to be considered as qualifying the following noun: cf. *misliche unþeawas BCT* (*mislích*) Mx). — 28. *a techen a techen* an instance of dittography.

86. 3. A full stop after *toform*. — *uppre: a ppre*. — 4. *or for us*. — 7. *Now how schallou knowe* — *man oifer wommen* (28) an insertion by the reviser. — 11. The stop after *makyng* to be taken as a colon. — 13 ff. After *semeshade* a colon, after *myskippunge* and *gæpgetise* (15) a semi-colon. — 19. A colon should be placed after *god*. — Instead of *wereþ*, the int. might have been expected; however, an indefinite *man* may be understood as the subject. — 29. *þas is skenisse soule Hele* refers to the following original passage which has been omitted in the revision: N (182.12)¹ . . . *þis miswerod God* (P l. 7). *Aah sienesse þet God sent deað þeos sir þinges* — *washed þu samun þet were or inrouht: wardað (reuered C) to þein þu þet were (beot C) towards: preoud þeince: halt me edmodnesse: ⁊ muchelþ þu mude: ⁊ ofud þeun þuþmode to martir*. *þas is* etc. — 30. *hiþ*: N (182.16) *þas is sienisse soule leche* (heale BT Mx) . . . ⁊ *scheld*, *þet hea ne keched me*. — 32. *And he is good maister* etc.;

the stop after *wreðde* should probably be struck out (*wreðde also*) and an omission assumed after *is*. Rg p. 182 puts a colon after *is* and takes *leo* as referring to *Vtre wondunge* 3; his explanation is impossible. — 11. *þeos* 'this'. — 13. *hire* 'its' refers to *temptaciun*. — 14. Cf. *B oðer i þing wid uten*, *oder of þing wid uten*, *C twint wid uten*, *oder of þing wid uten*, *T oðer iþing wid uten* *oder ofþing wid innen*. Mx: B seems to give a reasonable sense: the reading accords with M . . . *sed vocatur exterius quia est in re vel de re exteriori* Mx p. 181, foot-note. — 27. *schulen* 'shall' Rg p. 28. — 29. *clue* 'comfort'.
¹ N 182.9 *vorte þolen hot* 'hot to endure'; *B hat forte þolien*, *ah na þing neclensed* etc., *CT hat for to þolien* etc. Mx). — 15. *halt ine edmodnesse* 'keeps in humility'.

N (182.18) *Sicnesse naked mon to understonden . . . 7 ase god mester bet mon etc.*

87. 5. *d' may passe* — *here* a rather disconnected addition. — 16. *þise ofer ben of goddes soude* is doubtless an unsatisfactory rendering of the original *þeos þet ich hadde iseid of is of Godes soude* N (184.9), referring to *sicnesse*, dealt with in the passages immediately preceding. — 18, 19. *he* — *hij* an inconsistency in number; similarly *he* — *hem* (24). — 27. The translation has been added in the revision. — 30. *ne leteþ he etc.*: N (184.20) *ne lete he nout wet of þet he is Godes 3erde*¹ which is to be preferred. — 35. The Latin quotation is found in *TM* but is apparently absent from the other versions; cf. Isaiah. X. 5: *Vae Assur, virga etc.* — *he seiþ* should be understood.

88. 1. *vindictum* (as N); *vindicta*, Rom., XII. 19. — 3. *guccheþ* for *gruccheþ*; the inconsistency in number should be noted. — 5. *þat is* — *his dere child* (8) an addition. — 9. *3if þe fader beteþ hym etc.*: N (186.6)² *hwon hit* (sc. *child*) *is ibeaten. 3if þe uader hat hit, cussed þe 3erd*; the reading of *P* may be due to confusion between forms of separate verbs, OE. *beōdan* and *beitan*. — 19. *þat werreþ epe 3ou*: N (186.13) *þeo þet ou weorred*; I have not found a form of the verb like the one given by our version; another *r* should probably be inserted; cf. pp. 95.34, 97.23, 128.25 etc.; however, there may be some connection with *wer*, *were*, a collateral form of *werre*. — 32 — *anguisseþ d' sorowes* (p. 89.3) disconnectedly inserted.

89. 1. *Transibimus*; cf. Ps. LXXV. 12: *Transiimus*. — 13. *baterels*: N (188.4)³ *bettles*; there seems to be no parallel to the reading of *P* elsewhere; it is evidently an earlier form of Lan., Chs. dial. *battril* 'a flat piece of wood used to beat linen' < *batter* 'give repeated blows'; there is obviously a relation with *batter* used once by Shakespeare: As You Like It, II. iv. 51 (first folio), probably in the sense of 'a 'beetle' for battling clothes': NED., s.v. *Batler*, *Battler*² 3. GODEFROY, s.v. *Baterel*, the sense of which is considered doubtful, gives a pl. *bateriaux*: to judge from the quotation given (*trois paires de trais*

¹ 'He should not think well of, be pleased at being'. — 23. *nor heo nis* (K) *nouht nanmore* 'for it (sc. *3erd* f.; cf. l. 17) is nothing any more': it has no longer any value.

² N (186.4) *3elden him 3erde seruise* 'give him rod's payment': reward him as one does the rod. — 20. *þet nis nout to siggen* 'that is not to be said' (?).

³ N (188.3). The inverted commas should be placed after *abuggen*. — 4. *wo schal* (K) *ham beon alre; þet wa bið him þes limes B, þ wa bið him hise limes C, þ wa beon þeos limes MY*; RG p. 174. — 6. The reading of N: *þet 3e schulen and wulled* and the explanation given by RG p. 22 ('so dass ihr zu allem, das er wünscht, genötigt seid und es auch aus freien Stücken wollt') seem equally void of sense; cf. the other MSS.: *schulen wullen BC (schule) T (wille) MY*. — 10. *spotlunge* 'spitting'. — 15. *sturinge* vb. pr. pple. — 20. The comma before *þertec* should apparently be placed after the word and *to* supplied; *to þ tet he þolede BC (þ þe), to þ he þolede T (MY)*. — 25. *biswincful* by MN Gloss. and STRATM.-BR. taken as a compound; RG p. 122 correctly reads *bi swincful*; *bi swincful BTC (swingful) MY*. — 26. *glede* probably means something like 'kind, mild, gentle'. Bosw.-T.; NED., s.v. *Glad* 2 c.

arriques les batériaux 1375) the meaning must be 'some implement to strike with', which is also corroborated by the instance in our text. — 13. 14. If the repetition of *3e schull ben gpayed* is not to be considered as merely unintentional, we might take *þis leuþ* as a parenthesis and put a mark of exclamation after it. — 25. *heleþ*: *N* (188.16) *healede*, which would have been expected. — 27 ff. The connection in the passage is to some extent confused; after the first *wo* (28) we may put a dash, after the second, a colon; another dash after *þolien* (29): *N* (188.18) *7 efued al ouer wo, siennesse, 7 oderhwat, 7 wouh of worde oder of werke, 7 al þet mon mei þolien þerter al he þolede, 7 3e schulen lildliche* (*K*) *iscan hu lutel hit reccheit* (*reached BC, reaches T MY*) etc.

90. 3. Cf. *N* (188.25 ff.) *Goð nu þronne gledluker bi stronge weie* (*K*), *7 biswincful, toward þe mæchele feste of beouene . . . þronne dælic wordes men goð bi grene weie, toward te weariden 7 to deaite of helle. Betere is forte gon sic toward beouene þen al hæl toward helle.* — The reading *besic* is probably due to a misunderstanding, as the original word in the sense of 'foolish, stupid' has not been in general use since the 13th cent.: *NED.*, s.v. *Dizzy* 1. — 10. *complandata* as *N* (190.5); cf. *Ecclus.*, XXI, 11: *Via peccantium complanata lapidibus*; the explanation of the Latin quotation has been added by the reviser. — 19. *my* evidently a mistake for *nu* *N* (190.12). — 20. Cf. *N* (190.12) *Wel is us nu, Louerd, nor þe dancs þet tu lowdest us mid oðre monnes weoures: and wel is us nu, Louerd, for þeo* (*K*) *ilke 3eres* etc.; the omission in *P* has doubtless been caused by a confusion of the identical opening words of the parallel phrases. — 24. *more* should be supplied before *prync*: *N* (190.17 *K*)¹ *and hwa was more priuc mid te kinge of beouene . . . þen was þes sondesum* etc.; (*7 hwa wes mare priuc wið þe king of beouene* etc. *B*; similarly *CT* (*MY*); *M* *Et quis erat ita secretarius regis celestis*). — 26. After *werlde* may be put a colon.

91. 1. Some words have been left out and thus the connection is destroyed; after *biholden* we may supply *þe schadewe of*. 3if: *N* (190.24) *hwas schadewe 3e ne mæhte nout for gristlich* (*grising C*) *biholden? 3if þeo ilke schadewe were 3et so keue, oter so hæl, þet 3e* etc.; a confusion of the two *schadewe*s in the original has presumably caused the omission. — 6. *schadewer* for *schadewe*. — 15. *N* (192.5) *ine* (*K*) *misliche of þeos fondwæges* (*MS.*: *fondwæges K*) *þet broð uttre ihuden.* — 19. Instead of *it*, the plural would have been more logical; *N* (192.9) *hea*. — 20 ff. stand without connection owing to the omission of the passage to which they originally belong — a warning against the dangers of *likunge wiðuten 7 wiðinnen*, which in the case of the sisters addressed there was most reason to dread; the

¹ *N* (190.16) *schal* 'should'. — 24. There seem to be no examples of *gristlich* as a noun; it might be corrected to *grisle* 'horror, terror'. — 27. *come* *pa. t.*

lines immediately preceding the original passage corresponding to the fragment given in our text, are as follows: *N* (192.24)¹ *Mache word is of ou lu gentile wammun ze beut; vor godlic ⁊ for uredele isirned* (K) *of music; ⁊ sustren of ou ueder ⁊ of ou moder, inc blosme of ouer swerde, norhten alle wordes* (K) *blissen, ⁊ bicomun ouren*. This is what the writer refers to when he goes on: *Al þis is strong temptaciun, ⁊ mahle soue biniuen ou muchel of ouer mede* etc. — The conclusion of the argument has also been left out. — 22, *beatificunt*; Isaiah, III. 12: *beatum dicunt*. — 25, *þine* inconsistently for the plural: cf. II. 23, 24. — 27 — p. 92.32 an interpolation.

92. 3 ff. A mistaken rendering of Luke, VI. 26: *Vae enim benedixerint vobis homines; secundum haec enim faciebant pseudo-prophetis patres eorum*. — 7 ff. A dash may be put after *cabul*: the stop after *body* (10) stands for a colon. — 17. After *þerfore* should be put a colon: or else *þat* supplied. — 33 ff. The original has been contracted and evidently partly misunderstood: *N* (194.13)² *þe inre woudunge is brould; asc is þe attre; nor þe attre woudunge is mistikunge in aduersite, ⁊ inc prosperite and þros fondunge kaudled þe inre woudunge, þet is, in aduersite, mistikunge, likunge in prosperite*. (K) *þet limped to sunne; before inc prosperite* is obviously *likunge* missing: cf. *T* for *þe attre is in aduersite ⁊ in prosperite; ⁊ tense eandlen þe inre; aduersite, mistikunge; prosperite, likunge, þ limpes to sunne; BC* *likunge þe limped* (MY). Thus after *etter* (33), 'which consists' has to be understood, and the stop after *fondunge* (p. 93.1) taken as a colon: *is* (1, 2) should be struck out and a comma put instead. — As to *likunþ* (p. 93.2) cf. p. 20.5, 6.

93. 2 ff. Cf. *N* (194.15) *þis ich sigge worti þet sum likunge is ⁊ sum mistikunge, þet of-earned mache mede; asc likunge inc Godes luue, ⁊ mistikunge nor sunne*. — 7, *þise ben* etc.; although the reading makes some sense — a colon might be placed after *fondunges* — *þise* should preferably be corrected to *þas*; *N* (194.21) *þas beut þro inre woudunges þe seuen heaned sunnen* etc. — 8. After *kyndles* a full stop. — 14. The subject *þij* has to be supplied; *N* (194.28) *me seekest liche ⁊ salar*; cf. I. 16. — 16, *to þe deþ*; *N* (196.1) *to eche deute* (K)³. — 17. *Nor willen sunne — his beþunge louclich* p. 95.23 interpolated.

94. 17. If *taken*, as seems probable, means 'taken to task, rebuked' (NED., s.v. 9), we should logically have to understand 'being' before *men*; in the latter instance there may be some blending with the sense 'considered, esteemed as'. — 24 ff. The connection seems rather loose; after *seluen* (25) may be put a dash; after *he* (26) we

¹ *N* (192.22) *carmen ou, gif he muhte* etc. 'please, gratify you if he could with flattery spoil you'.

² *N* 194.4. DAHLSTEDT's supposition on p. 17 that *te godre heale* etc. should be a 'clause of wishing' cannot be right. — 9. *licarre* comp.; similarly p. 240.8. — 23. *ne* apparently for *ne me*.

³ *N* 196.1 *drawed* probably '(men) go'; cf. p. 194.29, note. — 18. *þet hidrecolied* 'which delude'. — 23. RG p. 15 incorrectly takes *adled* in the sense of 'plegen'. — 29. ⁊ 'also'.

should logically have to supply *we*; the irregular sequence of tenses in l. 26 makes it probable that *prone* is an error for *proued*. — 33. *þre sipes* due to confusion of *terre* with *ter*; a verb rendering *purgatum* has been omitted; we may supply *purged*, to which *þuregegn* in the following line evidently refers; cf. Wyel., Ps. XI. 7: *silber crængued bi fyr, proued of the erthe, purgid scæfud*.

95. 7. A colon may be put after *maudelegne* and the stop after *ded* taken as a comma. — 10. *þif* should logically be omitted. — 14. After *lyf* a semi-colon. — 26. *he mæneþ hym*; *N* (196.5) *he mæneð ham*. — 28. *sabsidiati* for *insidiati*; cf. Lament., IV. 19. — 29. A semi-colon should be placed after *ernes* and the stop after *hilles* (30) struck out. — 34. *þeiþ þe fende egge* is a misunderstanding; cf. *N* (196.13) *þauk þe æuod kandelike egged* etc.; thus after *þeiþ* (adv.) we should put a comma and change *egge* to *eggeþ*.

96. 1 ff. Cf. *N* (196.13) . . . *egged us to ætternesse, us to prude, to ouerhore* etc. as contrasted to *þet flesh put (spat BC, pultes T MY) propremen toward swetnesse ⁊ toward rise, ⁊ toward softnesse* etc.; this has been spoilt in the rendering of *P*. — 3. On account of the following plural *glories*, an omission must be assumed after *uile*; cf. *N* (196.17) *wordes (K) wrole, ⁊ wanne, ⁊ wearscipe, ⁊ æfter swache giæpoun* etc. — 4. *þat bi ducleþ* etc.; an object to *lonien* would have to be supplied; *N* (196.18) *þet biðweohed kang (canges C, ful T) men to lonien one scheadeve*. — *canious*: an exact parallel seems not to be on record; cf. NED., s.v. Congeon; if the derivation given there is, as seems probable, the correct one — see also MR Wörterb.; SKEAT, P.PL., Notes, p. 241 — the instance in our text, together with *cangan* (NED., s.v. Cang, Congeon) found twice: Hali Meid., p. 33; Ancr. Riwe, p. 62.2 (*T*), represents a more genuine form than those hitherto recorded. — 5. *waiten es hou* etc.; *N* (196.20) *awaited us ide wildernesse, hu* etc.; cf. l. 7. — 6. *bitokned* apparently an error for the pres. t. — 7. *deud* an instance of *s-less* gen.; similarly p. 105.3; cf. EKWALL, Minnesskr. tillägnad A. Erdmann, p. 53 ff. — *ensaules* an apparently unrecorded collateral form of *assaut*, on the analogy of doublets such as *asampl*; *ensaumple*; *assay*; *ensay*; *assent*; *ensent*; *assoien*; *ensoien* etc. — 9. *anofing* has not, to my knowledge, been recorded anywhere else; the word is evidently in form and sense related to OE. *nēdan* 'venture', Goth. *ana-nanþjan* etc.; cf. Bosw.-T., s.v. Nēdan, Nēding; in this instance the meaning is more particularly 'a venturing forwards, bold advance, approach' (*N* 196.23) *neihlechange*. As root-vowel we should accordingly have expected *e*; *a* may be due to influence from non-mutated cognates; cf. OE. *nāþ* 'boldness, daring'; or else, and perhaps more probably, it is merely to be set down as an inaccuracy on the part of the scribe. — 10. *hem* illogically for the sing. — 14. *and of alle* — *æ quæp* (22) an addition by the reviser. — 16. *Calaph* for *Caleb*; cf. Num., XIV. 24, 30, 38. — 31. After *whelpes* a colon. — 32 ff.: *N* (198.8 ff.) *Vana Gloria, hette þe vorme; þet is, huose let wot of ei þing þet heo*

deit, 7 *wolde hebben word þrof*, 7 *is wet ipaid 3if heo is ipreised*, 7 *mis-ipaid 3if heo nis itold*¹ *swuch ase heo wolde*. The lines in our text are in part a rather confused alteration of an additional passage occurring in *BF* (MY).

97. 3. 4. *hem* — *hym* — *his* another case of confusion of number; the sequence of tenses, *praise* — *mysprased* — *saie*, is also inconsistent; *mysprased* should preferably be changed to pres. subj. — 7. A colon after *wehlp*. — 9. *oifer is to ouer trusty* — *schuen* (11) not in *N*: cf. *B ader is to ouertrusti up o godes grace*, *ader on hire seoluen*, *to buld up on ei mon þ is fleshlich as heo is* 7 *mei beon itemptet* (partly also in *I* MY). Then follows a lengthy interpolation, l. 11 — p. 99.5.

98. 2. After *mesaise* a full stop. — 3. A sign of interrogation should be put after *god*. — 12. *hustise* for *chastise*; *he* should be supplied as the subject. — 13. *myth* probably a scribal slip for *my3th*; however, NED. gives a form *mit* from the 14th cent. — 18. After *more* a semi-colon; after *lemmans* a dash. — 21. *lemman* may be an inaccuracy for the plural. — 25. *wynners* probably means 'men who earn their bread, bread-wimmers' as in P.P.L., C.I. 222:

... *Webbesters and walkers*, and *wynners with handen*,
As *tyglours and tanners*, and *tygliers of erthe*,
As *dikers and deluers*, etc.;

cf. *trewelich(e) winne(y)*: A. I. 153, C. II. 176: 'earn a living'. — 34. *drede hem* may here have a sense related to that given in NED., s.v. *Dread* 2 e: 'to doubt': *If þat þou dredist weþer þat it be a symple fleus or a cunkre* etc. (c. 1400; only ex.).

99. 5 ff. An altered and confused rendering of the original: *N* (198.16) *þe riste hercolp hette Inobedienc*: *þet is*, *þet child þet ne buht nout his eldre*: *vnderling*, *his prelat*: *paroschian*, *his preost*: *meiden*, *hire dame*: *cuerich lowere his herre*. — *þat nyl nou3th be taw3t* etc. (5) cf. p. 97.6, 7. — *hij* (7) illogically for the sing. — 11. *Loquacitate*: *N* (198.19) *Loquacitas*. — 15. *suparient*: *N* (198.25) *Impacience*. — 17. *Contumacie þat is þing* etc.; an omission has made the context disconnected: cf. *N* (198.27) ... *þesne hercolp fet, huose is onweil ine þinge* (K) *þet heo haueð undernemen norto donne* etc. — 18. *may hym out brunge of þat riot*: *N* (198.29) *bringen hire ut of hire riote* (*bringen him of his fol riote T*): *Mx* 'turn her from her purpose' (*M a proposito*). NED. cites this instance s.v. *Riot* sb. 1: 'wanton ... living; debauchery' etc.; in all probability, however, we should rather assume an affinity to the sense given under 3: 'the action, on the part of a hound, of following the scent of some animal

¹ 'Accounted, esteemed'. — 18. *vnderling*, *his prelat* 'an inferior, his superior'; NED., s.v. *Prelate* 2. — 21. *BG* *lihed*, *C* *li3ed*, *T* *lihes* (MY) correctly for *N* *lauheed*. — 24. *mis-seið bi God* etc. probably 'speaks evil (= *kurseð*) by God or by his saints'.

other than that which he is intended to hunt': cf. s.v. vb. 5 a: it might accordingly be rendered by something like 'wrong path, erring way'. — 19. *Contencion* — *wete striknges* p. 100.10: a corresponding passage is found only in *BY MY* p. 469) and *M* (Br p. 482.). The rendering in our text is evidently much confused in parts: thus for *þat on þencheþ* etc., *B* reads *þe te ofer þenche underneuten awarpen* 7 *crant*, and *heo meistre of þe mot* etc.: *M*... *contencio*, *que est ad vincendum itaque alius aideatur inferior prostratus & uictus, & quasi uena lucratur*: as the passage stands, it would seem most appropriate to take *þat* as the rel. 'what' and put a colon before it: or else change *wehan* (20) to *þat*. — 22. *And siþen yþbraideþ* etc.: *B* *I þis anþraw is upbrud*, 7 *edwitunge* etc.: similarly *M*. — 23. *curre þe more hiȝ seien* etc.: *B* and *curre se hit bited bitture*, *se hire likeþ betere*; so also *M*. — 25. *riseþ* — *ben*: *B* *beoð* — *beoð*. — 27 ff. hardly make any sense — at least none which accords with the apparent meaning of the earlier versions: the passage in *B* runs thus: *Herto falled eurnunge of him seolf, of hare can, of sahe oter of dede, þis is among nuunen, 7 gadd wið seuech muð seotiten car schrifl hum habbe ðeescen to heric godd wið loftsong, oter biddet him priuec benen, Me þinges amansede nuten ha þe hare song and hare benen to godd stinket fulre to him 7 to alle his halhen, þen ei rotet dogge*; *M* reads: *ad hec similiter pertinet comparacio sui ipsius generis seu cognacionis uerbi uel facti. Et auditi quandoque talis postmodum cum tali ore priusquam confessione laetetur ad deum, cum eadem laudare deum uel ad priuatum orandum, Maledicta & amens vs.*, as tale magis fetet coram deo & omnibus sanctis & quicquid ex ore procedit: quum aliquis canis putridus. — 31. *Semblance* is *anþer whelp*, *þat is wiþ signes*: this is also defective: cf. *M* *Indicinus catulus leonis superbie est, nutas superbie & iste nutritur gestibus & signis sicut caput extollere, collum curuare* etc.: *B* *þe callest hurel* is *isef wið supersticiuns, wið semblanz 7 wið siues*, as *beoren on heh þe heaued* etc.: *V*... is *isef wið semblanz* etc.

100. 1. *bende wiþ þe mouþ*; *B* *binde seode mid te muð*, *V* *make moure with þe mouþ*, *M* *ore cachinnare*. — 2. *scornen ofer* etc.: *B* *wið hond oter wið heaued makie seuter signe*, *V* *make mony a scorn*, *M* *cum capite manu* (for *manu*?) *derisoriū signum facere*. — 3. Cf. *B* *warpe schonke ouer schenech*, *sitten oter gan stif as ha istaket* (*I*, *steken* *V*) *were*; *M* *tibium iacere*, *sedere uel stare rigide*, *petulander aspicere* etc. — *slichen* a unique form. — 4. *oifer* — *pride* only in *P*. — 5 ff. *Ath þise* etc.: cf. *M* *Ad hec pertinet cura de uelo uel alio indumento, subtilitas in gestu, in coloracione, aut alio apparatu, facacione, uel huiusmodi tractura capillorum uel lexiuie* (for *lexuio*?) *superciliorum decapillacione uel eorum excretionē cum liuida stricionē*; *B* reads as follows: *Her to falled of wil of heaued clad, of eueh oter clad, to ouergart awerunge (our gart smunge* *V* *oter in heuunge, oter ipinunge, gurdles and gurdunge o damiselles wise, seclaterunge mid smirles fulre pladunges, beowin her, kilien beor, pinchen braken oter beowin hum uppart wið*

wele fingres (Browes *whirnyngge ofur bensen ham upward with wele strykynges* V). — Thus, l. 6 is in our version grossly corrupted; it may be explained in the following way: after *mo* should be placed a colon and *ouer girt* taken as an adverbial qualification of *cleped*; the form is an apparently unrecorded variant of *ouergart* (the reading of *B* may be a scribal slip; cf. however, Cursor M., Cott. 7318: *ougard* sb.; 'immoderate, excessive' (NED., s.v.); this word is, in my opinion, to be connected with *gere, gure* etc. < ON, *ger(e)u, gora(e)u*; NED., s.v. *Gar* (cf. mod. *overdone*); *i* in the form given in our text may be explained as due to a transition *e* > *i* before dentals in the common pat. ppl., *gert*; cf. MORSBACH, ME. Gram., § 109, *V ouer gart senyngge* seems to be equivalent to *M subtilitas in gesta* ('excessive' nicety in manners'; cf. NED., s.v. *Seeming* sb. 1; *acemange* *B* is in all probability to be combined with *acemin* (BC), *acemen* *T*, *acemien* *G* (MY), *ascemini*, *asceny* *P* p. 170.14, 15; cf. GODEFROY, s.v. *Acesmer*, *acemer*, *asemer* etc.) for *N* p. 360.12, 13 *atiffen* 'adorn' (I may, however, call attention to Pr. Parv., *Cemyngge*, or a *emys* (P, or *emys*) 'apparence'; NED., s.v. *Seeming* sb. 1); *as meynge* in *P* must be considered as a perversion of the latter reading, not improbably associated with *meuen* 'moan', with which *beizeynge*, a corruption of *hearange* *B* (*M coloracione*), has been contrasted. — The stop before *wise* (7) should be struck out and placed after the word. — L. 8 is also in a rather hopeless condition: *synneres* I am disposed to consider as a corrupted name for some pigment (*cinnabar* or *sinoper*; NED., s.v.; cf. also Pr. Parv., s.v. *Synopyr*; Cath. Angl., s.v. *Synoper*, and notes; or else mistaken, by the ear or eye of the writer, for *smirles* *B*; *claustringe* and *flittryngge* are probably faulty renderings of something like *B seleatrange* ('smearing over'; cf. NED., s.v. *Slat*, *Slatte*; MY p. 164) and *fluttranges* (probably meaning 'patches' and related to ME. *flapre* 'flakes'; NED., s.v. *Flotter*; STRATM.-BR., MR Wörterb., s.v. *Floder*; cf. also dial. *fluthers* 'the loose flakes or lamina of a stone' (EDD.); ON. *flydra* 'flounder'), perhaps unintelligently connected with *claustrer* sb., *cluster* vb. (cf. NED., s.v. 3) and *flitteren*. — 9. After *here* a comma. — Although *beizes* may be right, its insertion in this connection seems suspicious. — *whinnyng*: the reading is corroborated by V *whirnyngge* and the sense is evident from the parallels in *B pinchen*, *M decapillacione* (Dr CANGE). It is tempting to assume some relationship between this word and the first element of n. Cy. Yks.-dial. *whinner-nob*, *winner-nob* 'a spare, thin-faced person with a sharp nose' (EDD.), both words implying a notion of 'lessening, thinning, pinching'. — 10. *benchen*, to judge from the context, seems to have the sense of 'bend, cause to take a direction' (*M excecione*); in common with the parallel forms *B beuen*, V *bensen* it has not been recorded elsewhere; if the concordant readings of *BT* are taken to represent the actual appearance of the word, a connection may be ventured with *bensel* 'bending' etc. < ON. *benzlau* 'bending' (NED., s.v.); cf.

also dial. *hense* sb., v., adv.: 'any violent movement: move with violence: violently', in EDD, combined with ME. *hanssen* Auer. R.: *N* p. 188.4. *huncin* C: cf. *MY*: this latter would lead to a sense 'force, stroke vigorously'. — 10 ff. *many þere ben* etc. a nonsensical reading, as all the vicious habits which have been dealt with at some length are represented as flowing from the well of pride: the error might be partly removed by supplying *ofer* after *many* and taking the stop after *pride* (11) as a colon: *N* (198.30) *Moni oðre þer heot þet camed of wrole ⁊ of wanne, of heic kunnē . . . of heic linc weard (wearen T) prude, ⁊ of holi þeowes (T doubtless reads correctly: 'also to grow proud of' etc.).* — 12. *Ac þere j god sæþe*: an omission has to some extent disturbed the connection: cf. *N* (200.2) *Moni mo hweolpes . . . hæted þe Liun of Prude ihweolped: awh abuten þeos, þeached . . . wec sæhte: wor ich go liltliche* etc. — 14. *And of a word* etc.: an admissible although peculiar rendering of the original: . . . *for þer ich fedri on a word tene oðer twelue BG (ofer tene) T (i fedre on an)* 'for there I am loading ten or twelve words upon one: cp. p. 204.5' (*MY*: for which *N* (200.6): *wor þer ich fedri on, a cardet hwe oðer twelue*: cf. *NED.*, s.v. *Aworth* v. 2 'escape notice': s.v. *Feather* v. 7 ('touch with or as with a feather: to touch lightly'): *STRATM.-BR.*, s.v. *A-würden* 'come to nothing': *MR Wörterb.*, s.v. *Awurden* 'entgehen, bleiben unberührt': s.v. *Fedren*: *fedri* 'rasch befördern, abthun' (a misunderstanding as on p. 140.11). — 17. After *gives* a dash, the preceding ironical remark being added by the way. — 21. After *wip ulla* a full stop. — 23. The sense is spoilt, some words in the original having been left out: cf. *N* (200.13) *Goddede . . . þet God . . . hæted idon him oðer him oðer hire K.*, *more þen hea anderstande, siþ hea hire wec bidrahte.* — A full stop after *þefon3th*. — 24. A dash may be placed before and after of *þis enþere*. — 25. *N* (200.17)¹ *þe oðer kundel is Rancor siue odium.* — 26. of: *N* (200.18) *oðre*: the line is corrupt: cf. *N* *þe þet hret þesna kundel, in hire breoste al is uttri in Gode* etc.: to make sense a semi-colon might be put after *bert*, and taken to mean 'if', and *hij* supplied.

101. 2. *þe seowef* should be inserted: cf. *N* (200.22) *þe seowede Uþrad* etc. — 5. *þat ofer* erroneously for *oþer*: *N* (200.27) *Cheaste, oðer Strif.* — *biholde þe eize* — *hij ben wec* (8) in *B* but absent from the other MSS. (*MY*). — 6. *when he is wroþ* etc.: *B* *when wroð weardde is inwand. Bihold hire contumaz, loke on hire lates. Hæren hu þe mad geað* etc. — 9. Two 'whelps' have been left out: *þe þridde is Schenful (schendful TC) Uþrad: þe weorde is Wariungu N* 200.27. — 11. *and do for wraþþe anysse: B þe seowede hweþ is, don for weardde mis*: a passage corresponding to ll. 11—15 is found in *BVM* only (*MY* p. 470). — 13. *ac wip wariunges* etc.: *B* ⁊ *wit*

¹ *N* 200.11 *have* for *hæted* (K: *MX*'s slip has led *Rg.* to this strange assumption (p. 49): 'der Autor will nicht alle, sondern nur ausgewählte kundles behandeln'. — 17. *onlodest*: *on lodest*, cf. *NED.*, s.v. *Loath* n. 2 b.

weariunges hire heated spillen a groue. — 18. *þu* for *þat*. — 21. H. *þat* is *while* etc.; cf. N (202.8)¹ *þesne hweolp hæted hwa se wurched god, ⁊ ded hit. tawh. mid one dede ⁊ mid one heuie heorte. þe weorde hweolp is Idelnesse: þet is, hwa se stant (stut BC MY) mid alle. þe rifta is Heorte-grucchinge*. The contraction in P might be due to a confusion of *heorte* (*heuie heorte* — *Heorte-grucchinge*); however, the alteration in the numbering of the 'whelps' points to an intentional abbreviation: to make the lines read as they stand, we might supply *dope it* after *good (22). — 22. *fierþe*: N (202.11) *siste*; similarly *fift* (24), *sest* (26) have replaced the original *scowde*, *eihende*. — 23. *oþer of þeuchinge*: N (202.12) *ofter nor eni andone*. — 24. N (202.13) . . . *ofter to siggen, ofter to don, ofter to biscon hitoren, ofter to* (K) *þenchen ofter, ofter miswiten* etc.; *mys-bisene* and *þenchen* should appropriately change places. — 27. *For it to freteþ god*: N (202.16) *nor hit to-cheowed ⁊ to-wet Godes milde miler, ⁊ his muchele* (K) *merci, ⁊ his rimele grace*. — 30. *þise gon wide æ her strengþe*: cf. N (202.18) *Tricherie ⁊ Gile, þroafte, Reþlar, Wite, ⁊ Herrere strende* (K); the reading of P looks most like a corruption of the last few words in the original passage. — *oþer þat doþ* is doubtless likewise a perverted rendering of *ofter out N*.

102. 1. *Fastschipp Pinching*: *Synnyng of her goodes*: N (202.20) *Festschipe of zeoue; festschipe, prinschipe of zeoue BT (fastschipe), festschipe prinschipe of zeoue G, festschipe principe of zeoue C' (MY)*. — *prinschipe* does not appear to be found anywhere else; a relationship in meaning with *pruine*, *prugne* 'prune, trim', also 'mutilate, spoil' seems unmistakable, although the earliest example of the verb in this sense is from 1426; cf. NED., s.v. *Prune* v.²; see also v.¹, etym. note; *Preen* v.². — 2. I fail to see how *ozeueninge* and *laueninge* should be satisfactorily explained: they may be simply instances of the reviser's numerous blunders (cf. N); or else *ozeueninge* might perhaps be considered as a peculiar form for *ozeuing* (< OE. *offyfan*) or a formation on the analogy of *zeuennesse*: the third letter of the latter word should possibly be changed to *n* and connection assumed with *lunen*. — *mansauzt* a scribal slip for *manslauzt*. — The stop before *oþer while* should be placed after the word instead. — 4. After *siggen* a colon: the stop after *mychel* has no significance. — 8. *bryngge*: N (202.26) *bruken*. — 10. *biggnugug*: N (204.1)² *ziscunge*. — 14. A

¹ On p. 202 of the original text the following points may be noticed: 1. 2. *freond* probably pl. — 3. 16. *Bore* for *Bere* (cf. NED., s.v. *Bear*); *Beore B*, *beore* CGT (MY); cf. p. 198.3. — 6. *herde*: *T hard*; better as in the other MSS.: *earh B*, *arch C*, *erh G* (MY). — 20. *Gauel* 'interest'; cf. p. 326.9. — 24. MS.: *urechliche* (K). — 25. *bifluten* to be read *bi fluten*; cf. p. 428.10 (NED., s.v. *Flit* 9). — 28. *gnedeliche* 'sparingly, frugally' (so Gloss.).

² N (204.5) *inæddred* cf. p. 140.11. — 6. After *strende* ('importance') a colon; *þenchen* inf.; by Rg p. 104 (probably incorrectly) taken in imper. use. — 12. *I drunch mare þen i mete beod þeos gris iferhet B*, *lbrunch mare þenne i mete*, *Nu beod þeose gris ifarezet C*, *ldrunch more þen imte beos þeos gris ipostred G*, *i drinch mare þen imete beod þeos grises iferhet T* (MY); BGT give

semi-colon to be put after *jeþered*. — 17. *is glotunge þat haf* etc.: *N* (204.9) *þet is, Glutunio, haard* etc. — 18. *anoþer to late* etc.: cf. *N* (204.10) *þet oðter to Estliche: þet þridde to Urechliche* etc.; *fleschlich* (19) is doubtless to be regarded as a corruption. — 21 ff. a generalization: *N* (204.13) *nor ich nam nout ofred, mine loue sustren, þet 3c ham ueden*. — 24 ff. There is a lack of consistency: cf. *N* (204.15) *þe Scorpion of Lecherie: þet is, of golnesse, haard siuche kundes þet in one (in na T) wel itowane wote howe summes nome ne sit nout norto nemmen* (K): *nor þe nome one muhte hoeren alle wel itowane earen, ⁊ fulen alle clene hoeren. þe me wei nemmen* (K) *wel howe nomen me ienowed wel: . . . ase Hordom, Eubryche (spasebruche T), Meidelture, ⁊ Incest: þet is, bitghwe sibbe* etc. — 29. *in many manere dedlich an unsatisfactory reading for þet se. Incest* is i monie idled *N* (204.21. a feole idelid T). — Similarly *þat is to han wille* etc. for *N* *On* (sc. kind) *is ful wil nortu don þet fulde* etc. — *þilleþ* an unrecorded form, probably due to some inaccuracy on the part of the scribe. — 31. *þat þe flesche prikeþ: N* (204.23) *3irned al þet let flesch to proked, ⁊ helpen oðter þideward. — beon wile (wale BGT MY) ⁊ witenesse þerof: kunden þer efter* etc. — 32. *lokynge: N* (204.25) *togginge*.

103. 2. *colling: N* (204.27) *collinde wordes*. — 3. 4. *sett stede* etc.: *N* (206.1) *lunien tide, oðter time, oðter stude, nortu kumen in siuche kefte* (K: *keuft B, uft GT; om. C MY*). After *comen* I put a colon, after *synne* a full stop, and strike out the stop after *men*. The lines, as they stand, lack logical connection: *men* may be taken as the subject in the indefinite sense of 'you, one' and *hij* omitted: *N* (206.2) *⁊ oðter siuche norrideles, þet me not forbauren (forboken T) howe se nule ide muchele fulde uendiche¹ nallen*. — 6. *Omissis occasibus* for *Omissis occasionibus*. — 8 ff. The passage has been contracted and altered and is obviously partly in a state of confusion: cf. *N* (206.5) *howe wale hire (his T) inwit witen clene (hal TC) ⁊ feir, howe nout þe norrideles þet beoð inuende ofte to openen þet in3oug ⁊ leten in sunne. Ich ne der nemmen* (K) *þe ankundeliche kundes of þisse deouel scorpion, attri iteled. Auh sori mei howe beon þat . . .*

the preferable reading. — 24. *MX*'s translation is obviously a misunderstanding; a semi-colon should be placed after *proked*, *helpen* being parallel to *don* (22: 'help any other'; *B* *ful wil to þ fulde wið skiles zettunge, helpen ofre þideward, G* *ful wil to þat fulde wið skiles zettunge, ofre helpen þideward, C* *ful wil . þ fulde wið schiles zettunge, helpen ani oðter þideward, T* *ful wil to þ fulde wið skiles zettunge, þ is howe þe skil ⁊ te herte ne wið seid nuwt, bote liked wel ⁊ 3irned þ flesch hire to proked, Helpen oðter þideward* (MY. . . 25. *gigge leihre* 'Lächeln einer Buhldirne', *MR* Wörterb., s.v. *Gigge*; cf. *NED*, s.v. *Gig sb.* 4: 'a flighty, giddy girl'; *STRATM.-BR.* '2 frivolous woman').

¹ *uenliche* 'filthily'; *NED*, s.v. *Fen-lich*. — 6. *norrideles* as l. 2. — 15. *howe*: *Rg* p. 51: 'Statt *MX*'s 'why' ist 'how' zu setzen'. I do not see that this would make sense. *BGT* *hori*; *C* *hu* *MY*, *N* *howe* are inferior readings; the latter may be considered as a faulty form for *horu*; cf. pp. 162.29, 164.1, 168.21, 230.29, 270.1, 280.3 etc.

haard so ued en kundel of hire (K: golnesse, *Jet ich ne mer speken of uor schone, ne ne der dor drede, teste* (K) *sam leorne more end þen heo can*, 7 *þarof heo ðemþed*, *Auh þinche curich of hire owne unariede candle* (fandles BCGT MY) *in hire golnesse*, *Uor leusa hit eor is idon* (icweneþ B, acweneþ C, icweneþ G, i cweeneþ T MY) etc. — For the unusual and at this date obsolete *worridles* (one instance from Ælfric and two from Ancr. R. in NED.) the reviser strangely substituted *felles*. — *her* (11) has been taken over mechanically from the original without regard to the lack of connection: of *qūdlich* there are only examples in adverbial use. — *litters* 12 presents difficulties: the sense required makes a connection with OE. *leahter* 'vice, sin' possible: but there is no similar form on record and, moreover, the word had apparently already died out early in the 13th cent.: we should perhaps read *litters* 'brood', which would suit the context very well (NED. gives the earliest example of this sense from 1486). — 14. N (206.15) *Inc sauerte me ded wundes*: *gūche* (Culche BCGT MY) *hit at ine schrifte* etc. — 16. *forþo ehan þat fyre*: N (206.17) *heo is idomed*, *þarah þe fule brune* (brune cwech BCGT (brun) MY), *to þe ehe fur of helle*: the alteration is obviously due to a misunderstanding of *ehe* which dropped out of use about 1250: cf. p. 67.16. — *Nou it is to witen* etc. makes poor sense: cf. N (206.19) *Inouþ is eferne hæn ich habbe iefend prude to linn*, 7 *oude to neddre* etc. — *garnpud* (17) is doubtless a mistaken pappele of *emmen*, the collateral form of *efuen*. — 18. In accordance with the reading of the earlier version, the stop after *latter* should be taken as a colon and a full stop placed after *scorpioun*. — 23. CT. Echus., XXVI. 10: *qui tener illam* (sc. mulier nequam), *quasi qui apprehendit* etc. — 24. The interpretation of the quotation is an addition. — 26. Cf. N (206.26) *þet is lecherie*: *þet is þes droghs best* etc. — 29. *golnesse of synne*: N (206.29) *golnesses synnyn*. — 31. *þerwif*: N (208.3) *her¹ mid*, which the context requires. — *by-reuynge* probably a scribal slip for *byrausynge*: N *bireausynge*: or possibly a derivative of *biræcen*. OE. *hircænan*: cf. pp. 174.30, 176.23. — 32. The stop after *dede* should be placed after the following word: the original *deðhote* has been misunderstood. — 32 ff. changed and

¹ Mx 'her': it means 'here, in this life'. — 10. *scheau uord þen ende þer mid*: I translate 'show forth the end also'. — 14. *ne not ich* etc. 'I do not know'. — 17. *teolunges* 'practices in magic', MORRIS, Spec.; cf. NED., s.v. *Tele* v. — *ore*: Mx 'luck' (cf. Gloss.); MR Wörterb., s.v. *Are* 4: 'glückliche Vorbedeutung, Glückszufall' (with hesitation); MORRIS, Gloss.: 'augury', OE. *cure*, Lat. *augurium*. — 18. As in BGT (MY), *nimingge* (K) doubtless begins a new sentence. — 26. *bifeih*: *t* dropped on account of the following initial: *būht* BT; similarly CG (MY). — 27. *þen he wene þet hit ouh*: Mx, MORRIS erroneously: 'than he thinks that he ought': as is pointed out by Kock, The Engl. Rel. Fron., p. 34, the sense is: 'than he expects who owns it.' — 28. *al so as* 'just as': *Alsra* is BTG, *alsra* i C (MY). — *dusi biheste* 'foolish promise'. — 29. *abiden uorte techen*: B *abiden . ne teache*; similarly the other versions. MY: this is a preferable reading.

at least partly corrupted: *N* (208.3) *Aut iselliche manen heu sigen*
bet þeue teil swach irindeit: nor þet utter aged. Anh ȝif hit ne suiced
(suhait C, suhede T) her, þe tril ȝ þe attri ende is þe eche pine of
belle: cf. l. 16. — 35. foule: N (208.6) *fol of which NED., s.v. Food,*
gives the variant foule, foule (14—16th cent.).

104. 4. *d* to *þe gynnynge* is redundant: *N* (208.10) *scheun aord*
þen ende þer mide, ȝ heu þe teil stinged. — 8. N (208.13) *Ierusalemes*
loude (K). þet is, þe riche of heuene. — 9. After heuene we may
put a dash. — 10. be should be supplied after may: cf. l. 27: N (208.14)
þet ne mei been iled to one of him senene (seluen T). — 12. ne falleþ
it to siguldrie is a careless rendering of the original: N (208.16)
Vnstaddest bilenne aȝen holi lore, nis hit of prude? Inobedienc
her to nalled: B nis hit to spce of prude inobedienc? Her to falled,
C nis hit of prude inobedienc, her to falled. T nis hit of prude.
Inobedienc, Her to falled. G nis hit of prude inobedienc? Her to
fulbit (My). If the reading of N is accepted, her would have to be
supplied before to and a sign of interrogation inserted after it; how-
ever, judging from the other MSS., M's punctuation is probably
not correct. It would suffice therefore to put a colon after inobedienc
and transpose the words it and to. — 13. takynge: N (208.17)
teolunge: NED., s.v. Taking sb. 2 b. cites no instance of the sense
'enchantment: blasting, malignant influence' before 1559. — leynge:
N (208.17) *leynge on ore ȝ a (K) swynes: in NED. there is only one*
example of leyn, from More 1533. — 14. oþer in any oþer sacrament;
in should be omitted. — 17. ȝemeles: N (208.21) *ȝemeleste: on pp. 106.10,*
116.17 there are other instances of ȝemeles, the noun, which is the
regular form in BCT (My p. 154, note 3). — 20. ne cometh it of
male has got wrong: cf. the passage in N (208.22): *þe þet ne warnit*
oter of his ruel, oter of his lure (biȝete BC, byete G, lure T, of his
lure oter of his biȝete C My). nis hit slouh gemeleste (K), oter attri
oude? misiteouged (K) (teohedi mis B, teonden mis C. To the heþen
mis G, tihede mis T. Tenthynge amis F My), . . . nis þis (K) ȝiscunge
oter þeofte? — 23. make any þing wers: N (208.26) *ȝif me ȝemeit*
uurse ei þing. — 24. it to be supplied after nys. — ȝemeles slauȝtt:
N (208.27) *ȝemeleste of slouhute. — 28. þe seuen synnes: heued is*
doubtless missing: N (210.2) *þe seuen heued sunnen. — 29. The*
second jordepe, being merely a mechanical repetition, should probably
be corrected to dope: N (210.3) *oter ei þing dude. — 30. þise ben*
munsteers: N (210.5) *nis þis strong monsteiht, of golnesse awakened? Then*
there is a break in the connection owing to an omission of several
lines: cf. N (210.6) *Alle sunnen sanderliche, bi hore owene nomeliche*
nunen, ne wunte no mun rikene: anh ine þeas þet ich hatte ised, alle
þe otre heut bilokene: ȝ nis, ich wne, no mun þet ne mei understonden
him of his sunnen nomeliche, under sunne of þen ilke imene. þet heut
her irredne.

105. 1, 2 have replaced a passage of some length in the original
N (210.10): the seven beasts just dealt with are endeavouring to destroy all

those who pass through the wilderness of life¹; the lion of pride slays the proud, the venomous serpent, the envious etc. . . . *Asē to God heo beoð isteiene; anh heo libbet* (K) *to þe aeonde, ⁊ beoð alle iu his hilde, ⁊ sercūð him iue his kurl, euerichon, of þet mester, þet him to uallēd.* — 3. *deuēl* cf. p. 96.7. — *drawen wgyde iward a outward* may have been felt as illogical and the following *þat gadreþ* etc. added in amendment; cf. N (210.18) *drawet wind iward of worldlich hereword, ⁊ eft, mid idel zelpē, puffēd hit utward.* — 5. After *doþe* a colon. — 6. *to maken her gle*: N (210.20) *to scheauwen hore horel.* — 11. *hij nolden nauzth blowen* etc.: N (210.25) *heo wolden inouh reade iðe deoþles seruise diuoluer bemen.* — 13. *salitarius*: N (210.27) *solitarius.* — *attrauit* for *attrauit*; cf. Jer., II. 24: *Onager assuetus in solitudine* etc. — 14. *Of þe wgyde draweynge iu* etc. should be taken as parallel to *of þise bemers* (11) and dependent on *spekeþ* (12): N (210.28) *Of þeo þet drawet wind iward, nor laue of hereword, seid Jeremi, ase ich er seide.* — 16. *cherres*: N (210.31) *cheres* 'wry faces'. OF. *chiere*, *chere*; there seems to be no form with *rr* known; one *r* should therefore probably be struck out; there might have been some association with *cherre* etc. < OE. *cerr*, *cierr* 'turn' etc., which in ME. had a rare sense of 'turn or movement generally': NED, s.v. *Chare* sb.¹ 3. — 17. After *mys* a comma; N (210.31) *werechen mis hore muð, ⁊ schulen mid hore eien.* — *stulleli* is doubtless a perverted form for *seuli*; the second character is presumably meant as *c*: for the double ending we may compare an apparently analogous instance on p. 170: *asemini* (14): *asemy* (15); cf. e. g. *Morte Arthure*, v. 2292. — 18. *undeful vuseli* should preferably be transposed: N (212.1) *misetle outfule.* — 19. Some lines of the original have been omitted; cf. N (212.2 ff.); if any one says or does anything good, they always squint in another direction but scowl with both eyes where there is anything to blame². — 21. *þe loue aȝein þat gnet*: N (212.7) *þet*

¹ N (210.11) *uordfarinae*: MS incorrectly 'mortals'; MORRIS: 'travellers'. — 20. *horel* as pp. 224.2, 282.13; MORRIS corrects to *orhel* (cf. p. 176.11) and gives the readings of TC *orhel*, *orezel*.

² N (212.2) *outfule* 'malicious'. — 4. *o luft*: MS, MORRIS 'on the left hand'. Why not 'aloft, in the air'; *luft* < OE. *lyft*? Cf. NED., s.v. *Aloft*, etym. note. — 5. The actual meaning of this line seems open to question. MORRIS' insertion of *loken*: 'to look at loathingly' (?) is certainly a perversion of the sense. MS's interpretation ('to blame or dislike') may be right, if *lodlich* is meant as an adj.; but the reading of C... *to edwiten oder .ladliche . . . schuled*, G... *to et wile oper, ladliche* etc. makes it probable that *lodlich* is to be connected with the following vb. and a comma put after *oder* (pron.); B: *to edwiten . oder ladliche . . . schuled*, T: *edwiten . oder token ladliche þiderward* (MY). — 12. *grennen ⁊ niuēlen* 'grin and snivel'; *niuēlen* occurs in the same sense on p. 240.4; cf. *nyuēlynge* [v. r.r. *newelynge*, *snewelyng* etc.] *with þe nose*, and *his nekke hangyngē*. P. Pl., B. V. 135. — 20. *heo* 'they'. — 22. For *asnesien* perhaps we should read *asnesien*; cf. p. 200.26 (MORRIS); *asneasen* B, *asnesen* G, *snesen* C, *sneasin* T (MY). — 28. MS's erroneous conception of the line is accepted by MORRIS; a colon should be placed after *sikerliche*, to belonging to *maudeled*.

lust azean þet eucl, where *lust* < OE. *hlýst* 'hearing' by the reviser, just as by MX. has been mistaken for *lust* 'desire'. — 22. After *redy* a full stop. — *he* an inconsistent change of number. — 25. *rape-lich glutton hem* etc.: N (212.11) *hara þe ateliche (atterliche T) deuouel schal ȝet agesten (glopuen T) ham mid his grimme grennungē*; the sense of the verb in *P* seems evident from the Chs.-dial. pa. pples. adj. *glottened* 'surprised, startled' (EDD.), probably related to ON. *glotta* 'grin, distort one's face so as to show the teeth' (FRITZNER; cf. TORP, Nyn. Erym. Ordbr., s.v. Glott, Glutta; see also BJÖRKMAN, Loan-words, p. 76; LÜCK, Archiv f. neuere Spr., CVII. 418). Possibly the same meaning should be assigned to the pa. pples. *glotugt* in the first quotation from Douglas. Eneis, given in NED., s.v. Glotten (*glotugt ene*: ardentia lumina). — 28. *witen* and *leten* hardly make sense and are probably due to some error: N (212.14) *Auh for þai heo beoð þe lesse te menen, þet heo binorehond leorned hore mester* (K) etc. — 31. *plaiers wip swerdes*: N (212.17) *pleið mid sweordes*. — 33. The stop after *keruand* has no significance. — *keruþ*: N (212.19) *skirneit*.

106. 1. *deuel* for *deuels* probably on account of the following initial *s*; cf. p. 107.18. — 6. *Steupe*: N (212.24) *þe slowe*. — 10. *Ydel ȝ ȝemeles þis is* etc.: N (212.27) *þe þet is idel ȝ ȝemeles, he is þes deofles bearnes slep*, which is no doubt a faulty reading: cf. *B Idel ȝ ȝemeles is þes deofles bearnes slep* (similarly GC). *T Idel ȝ ȝemeles is tis deueles barn slep; oedinesce ȝ negligence est le dormir al filz del diable ȝ a la fille* Fr. (MY); *Ydel* and *ȝemeles* are nouns. — 11. *abrayen*: cf. NED., s.v. Abray; a false form of *abraid* found in Spenser; deduced from the pa. t. *abraid*, *abrayde*, quasi *abrayed*: s.v. Abraid there is only one instance of *abray* given from Spenser's F.Q. — 12. *wonderlich*: N (214.2) *ine helle wondrede¹ ateliche (echeliche BGT MY) awakien*. — 15. *huf swich a bay*; an explanation of this reading seems rather uncertain. N (214.4) has *askebautie* (*B eskebah, G eskebah, C eskebach, T askebaute* MY) and the assumption seems not unlikely that the alteration of the unintelligible original word has been made very much at random; the notion intended to be implied may perhaps be '(unhappy) state, (unfavourable) position'. There is, it is true, no evidence of an identical meaning elsewhere; a connection may, however, be assumed with Promp. Parv. *bay*, glossed 'withstandyng: Obstacleum'. If, as suggested in NED., s.v. Bay sb.⁵, the word in Promp. Parv. is aphectically formed from *abay* (cf. Bay sb.⁴; *P a bay* possibly to

¹ 'Distress, misery of hell' < ON. *vandræði*; cf. MORRIS' note. — 4. *askebaðie*: MX 'ash-gatherer'; MORRIS 'ash-bather'; NED., STRATM.-BR., s.v. 'one who sits among the ashes'; MR Wörterb.: 'der in Asche blast, wühlt'. — 9. *understood* pr. subj.: a final *e* may have been dropped on account of the following initial. — 12. *boluiced* 'prides, exults'. There is a slight playing upon the word *blowced* (MORRIS). — *þuruh ham* is probably to be considered merely as a correction of the preceding *ine ham*: *þuruh ham BCGT, MY*. — 13. *ethalt of eni þinge þet nis* etc. 'keeps (to himself; cf. l. 16) of a thing that is nothing but ashes' etc. — 21. *neppe* 'cup, bowl', as corrected on p. 480.

be hyphenated), both forms being in frequent use in the phrases *at a bay* (*abuy*), *to the bay* 'at close quarters, in great straits, in distress', these may have been the general notions from which the specialized senses given above have branched off. Another, and perhaps simpler, explanation would be to see in *bay* a modification of the idea of 'recess' related to that in the latter component of *horse-bay*, *sick-bay*; cf. NED., s.v. Bay sb.³ 3. Very likely, however, the reading is simply to be regarded as a blunder for some one of the original words just quoted. — 16. *N* (214.5) *stured him uorte rukelen nauchele ⁊ monie ruken togedere*. — 18. An omission has spoilt the context; cf. *N* (214.7) *ase þeos rikenares doð þ habbeð naucheð uorte rikenan*; one line has apparently been left out. — 20. *bol* is missing before *askes*; cf. l. 23. — 21. *blowen* — *boluþ* *hym* an inconsistency in number. — 23. *uys bol askes*; we should probably supply *þat* and strike out the first *d* in the following line: *N* (214.13) *ethalt of eni þinge þet nis buten asken*; or else *more þan* etc. should come after *þing*. — 24. *d he* etc.; the connection is confused; *be* is to be omitted; possibly for an original *bo*; cf. *N* (214.15) *boite*. — 32. *N* (214.23) ... *ofer*; *maðeleð mid (mis BGC MY) wordes*, ⁊ *wigeled ase uordranken mon þet haueð imant to aullen* ... ⁊ *he uerod huðweð þet he to bersted*. — 33. *precheþ* vs: *N* (214.25) *þreated þeos*.

107. 2. *zoure* by error; cf. *N* (214.27) *on schal ouer hungren*. — 5. Cf. Rev., XVIII. 6; in poculo, quo miscuit, miscete illi duplum. — 7. *N* (216.3) *3if þe gulcheuppe (kealche cuppe B. kelche cuppe GT. keache cuppe C MY¹) weallinde bres to driucken*, ⁊ *ʒeot* etc. The reading of our text is doubtless an unintentional alteration due to carelessness on the part of the reviser: the original *gulche* has been taken as a separate word with the sense of 'drunkard, glutton' (NED., s.v. Gulch sh.¹ (1601)): *-cuppe* may have been felt as corresponding to *poculum* in the Scriptural quotation. If anything at all is to be made of the words that follow, we may consider them as an appositional explanation of *gloton*, insert a colon after *cuppe*, take *Cuppe* ('portion, lot'; NED., s.v. Cup 9) as the object of *drynk*, strike out the stop, and put a dash after *glotonye*. — 8. 9. *ʒine* — *ʒetþ* — *ʒine* an instance of carelessness in regard to number. After *uicþ* a semi-colon, after to a full stop; *azein* is to be inserted before *on*. — 10. *N* (216.5) *swuch is Godes dom aʒean þe ʒiure*, ⁊ *aʒean þe drinckares (druncwile BGC, drunkensune T MY)*. — 14. The Latin quotation is also found in *M*. — 17. *N* (216.11) ⁊ *stinket* (sc. *þe bechar*) of *þet fulde*. — *styken* with the abbreviation-mark omitted. — 17, 18. *his*, *he* kept from the original; cf. the pl. in

¹ In his glossarial index MY erroneously connects *keache* with OE. *cæc* 'a pitcher', *kelche* with OE. *cælic* 'a goblet'. NED., s.v. Keach-cup 'toss-pot' assumes relationship with dial. *keach* 'to toss'; it would seem just as plausible to combine *keache*, *kealche* etc. with dial. *keach*, *cleach* 'to ladle, sip'; cf. NED., s.v. Keach; EDD., s.v. Keach v.². — 9. *hæn nis nowiht of scheome* 'they care in no wise for, are quite regardless of shame'.

the preceding lines. — 18. *Jt patich* — *schul pyuen hem* (22) a dis-connected insertion in *P*. — 19. *her* referring to *deuel* (18), which is probably meant for the plural; cf. p. 106.1, 123.5 etc. For analogous instances see e. g. DIBELIUS, *Anglia*, XXIV, p. 214; Sir Beues of Hamt. (EETS.), Intr., p. XVI, and particularly Arthur and Merlin (both ed. KÖLBING), Intr., p. XXVII. — 22, 23. *N* (216.13) *Ine citas Patrum hit telled hæn he* (sc. *lecher*) *stinked to God. þe engel etc*: a dash may be placed after *stynken*. — 27. *pyne in helle*: *N* (216.17) *þet fuluste mester ite ueondes kurt*; cf. ll. 18 ff. — *baþen hem*: *N* *hidet ham saluen*; although the substitution gives fairly good sense, it is obviously due to the fact that the original verb has not been understood; there is apparently only one more example, also from Ancr. R. (*N* p. 130.1), of the meaning 'befoul, defile with ordure'. — 28. *pyne hem wiþ þat stynk*: *N* (216.18) *he* (sc. *ueonde*) *schul bidan ham 7 pinen ham mid eche stynche ite pine* (put BCGT My) *of helle*. — At this point in the revision an original passage, addressed to the sisters personally, has been left out. — 29. *weue* probably stands for *weneþ*, *þ* being dropped on account of the following initial¹.

108. 1. *her temptacions ben awage*: quite contrarily *N* (218.5) *uchet ham* (sc. *uundunges*) *so strange*. — 4. After *farþisen* a colon. — 5. *a* should be changed to *he*, or *þat* to *þan*; cf. l. 8. — 9. *louelich*: *N* (218.14) *opentliche*. — 10 ff. Cf. the corresponding passage in *N* (218.15 ff.): *maket him secute sturne* (K). 7 *went to þene grimme toft worte uonden sete 3if he* (for CT) *muhle hire lare toward him unustnen* (K); thus, to make the sense clear, *fonde to* should be understood before *turnen* (12). — The following lines have also been considerably changed. — 14. To make the line read *þat* should be taken as a stressed dem. pron.; or else *whan* should be supplied before it. — 17. *le* for *he*. — 19. *se* probably for *sch*, the loss of *þ* being due to the following initial. — 23. *lesse* should be corrected to *lessed*; the reading may be due to influence from the strong pa. pples. OE. *leās*, ME. *lesr*, *lees*. — 25. *by . sij . waies* — *his folk* (29) mainly an addition by the reviser: so also to *hem þat wre* (31) — *he slou3 hem* (33). — 33. *wrabbeden*: the word occurs again on p. 178.30; *wrabbande*: the sense is obviously 'wrangle, bicker'. Only one more example seems to be known: Thom. of Erceild. (EETS. 61), v. 38; *wrabbe a wry* (Cotton: *wrobbe and wryge* Thornton) where STRATM.-BR. hesitatingly gives the sense as 'denounce'; cf. also *wrieres* and *wroberis* Hav. 39, in STRATM.-BR. '?denouncer'; SKEAT: 'robbers' (!); HOLTHAUSEN in illustration only quotes the above verbal phrase. Relationship in

¹ *N* (218.8) *Sum ancre is þet etc.* 'there are some anchoresses who' etc. — 11. *þe* probably an error; omitted in *BT*; *C* reads *hire* (MY). — 15. *maket him secute sturne* (K) etc. 'assumes a stern manner and has recourse to harsh measures'. — 16. Lr's supposition on p. 6 that *he* should be a scribal error or an unaccented form of *heo* is due to a misunderstanding; *he* as *B* MY refers to *mon*, not to *wif*. — 26. *spreoue* as in *C*; *T* *preoue*; MS: ?*þis preoue*; cf. *strusti* p. 66.19, *stristre* (K) p. 332.2s etc. — 27. *wolde* hardly 'was about', Ro p. 19.

form and original meaning may be assumed with Shetl. dial. *rab* 'chatter, talk foolishly, gossip' (EDD., s.v. Raab); *rabble* 'frivolous nonsense', Lei. Wor. (EDD.); ON, *rabba*; Swed. dial. *rabb* (Förp. Nyn. Etym. Ordb., s.v. Rabba 1); cf. Swed. dial. *rabla* 'rabble', *rarla*; *erarla* (RIETZ, Sv. dial. lex.); Da. *rappe* 'quack'; Intl. *crappe* (FEILBERG, Ordb. o. Jyske Almuesm.).

109. 7. *after*: *N* (220.14)¹ *under*. — Before *þe etter* and after *þe ofer* (8) may be put a dash — 8. *d þas to dedeþ hem*: *N* (220.15) *nour dolen*, *þas to-dedeþ*. — 9. *foudunges* — *fouduunge*: the sing. is kept from the original. — After *openlich* an omission: cf. *N* (220.17) *nouduunge strong* (K) τ *derne* — *nouduunge strong* (K) τ *openlich* (K). — 10. The comma after *here þune* to be taken as a colon; similarly the stop after *word* (11). — 15. Cf. Job, XIV, 19: — excauant — allunione paulatin — 17 ff. A full stop should be placed after *oft*. The sense of the following lines is spoilt by the omission of *of which* before *þe* (18); cf. *N* (220.22) *Of þe litte openliche nouduunges, bi hwaru he seith al so: Lucebit... nis nout so muchel date*. — 18. Cf. Job, XLI, 23: Post eum lucebit semita — 20. Cf. Isaiah, XLVII, 11: Veniet — nescies. The quotation, given in illustration of strong and secret temptations, originally comes after *Insidiati* etc. (23); the translation is an addition. — 23. Cf. Job, XXX, 13: — sunt mihi — fuit. — 25. *strengþen þu epe me*: a passage has been left out, probably because the copyist's eye happened to catch another *uppon me* standing a few lines below in his original; cf. *N* (220.27): ... *strengþeden uppon we, and nes hwa me halpe. Veniet malum...* *Of þe neoride nouduunge, þet is strong τ openlich* (K), *he maketh his mone of his foun τ seith. Quasi ruptumuro, et aperta janua irruerunt super me: þet is, heo wæsten* (*preasten B, presten C, prastin T My*) *in uppon we, ase þauh he wæl were to-broken etc* — 29. The connection has suffered by the omission of some words; cf. *N* (222.4): ... *beoð gostliche* — *of² gostliche undeatures* — τ *beoð ihud ofte τ derne hwaon*

¹ *N* (220.2) *þer* — *þer* 'where — there'. — 8. *liste* 'pleasure, joy'. — 10. *wæne* 'affliction'. — 31. *wæsten* probably for *presten* as BCT.

² Mx 'concerning'; should be 'arising from, originating in'. — 13. *mid alle* 'perfectly, thoroughly'. — 17. *weliche* 'suddenly, unexpectedly'. — 26. *Me icolle me etc.* 'they would (do good, give alms, to) me'. — 30. *sum of hore*: as pointed out by My on p. 72, this reading cannot be sustained; BC have *maketh sum hore*, T reads *maketh monie hore*; My compares *sum* hore with OE. *heora sum* and assumes, with Mx, the sense to be 'a certain one of them'; although this construction is not unknown to the Ancr. R. (cf. e. g. pp. 226.2, 312.4), the idea would seem rather commonplace; moreover My gives the regular form of the pron. pl. from B as *hare*. If it is also taken into consideration that P has *þe deuels hoore* (p. 110.23), *M meretrix*, it can hardly be doubted that the assumption of My and Mx is an error: the *meretrix*-idea is doubtless exactly what is implied; consequently I may suggest to take *feste* as the subj., transpose the words *sum of* or omit *of*; the idea expressed — 'the devils whore' is not unfrequently used as an appellation for a sinning anchoress — would then connect with what immediately precedes and also with the notion contained in l. 24: *leosen hire fame*.

heo derved mest, 7 heot muchel norþwi þe more to dreden. — 30, *beron*: *N* (222.7) *bredeit*.

110. 1 ff. Cf. Prov., XXIII, 35: *Verberaverunt me sed non dolui*; *traxerunt me et ego non sensi*. *P* is in accordance with *T*, both giving the authors of the quotations correctly; the other MSS. differ: cf. *N* (222.8 ff.) and *MY*. — The translation in ll. 2, 3 not in *N*; after *nouth* a full stop; the comma after *scip* is meant as a colon. — 5, *enhefþe*: *N* (222.10) *enholde*, which at the time of the revision seems to have been obsolete. — 7, *þat is swiþe gode* etc.: *N* (222.12) *þet þuncheþ swiþe god mid alle, 7 is þaþh soule boue, 7 wei to deaðlich sanne.* — 12, *drauen*; *dreaved B*, *dried C*, *dreaded T MY*; *N* (222.17) *dreded* is an unacceptable reading. — 16, *þat haf a reuful heot* etc.: *N* (222.20) *þet he ne wei nous weis makien ciele (auctere TC) iðonked, so luffal 7 so reoudfal is hire heorte.* — 17 ff. *hem*, *hiȝ* illogically referring to *anoþer* (16). — The original argument has been abridged; cf. *N* (222.22) *Ich chulle . . . makien hire to reoudfal mid alle; ichulle makien so muchel þet heo schal butien cilde, 7 þenchen* (K) *þe lesse of God, 7 leosen hire fame; 7 put þenne a swur þone in hire softe heorte; Seinte Marie* etc. — 20 ff. Cf. *N* (222.27 ff. . . . *ȝif ich bede, 7 so ich mahte (K) helpen ham 7 dan elmesse*; the rest of the passage has also been considerably changed. — 25, *þerfore* — p. 111.12 a later insertion.

111. 5. After *martha* a dash. — 9, *Lokeþ* — *ȝou*; the introduction of the plural is illogical. — 13. The original argument is rather disconnectedly resumed; cf. *N* (222.31 ff.) . . . *þet weoid þet heo do wel, asc dasie men 7 adolede doht hire to understanden, þet flakered 7 platrið B, plattered C, fallred T MY* *hire of freoluc, 7 heried 7 ȝelpeð of (heouet up B, heuit up TC MY) þe elmesse þet heo deit . . . 7 heo let wel* etc. — 16. An omission has destroyed the context; cf. *N* (224.3)¹ *Lo! þas þe treitre of helle maket him treouwe (K) readesmon, Ne ilwe ȝe* etc. — 17, *Demonio meridiano* introduced bodily from *Ps.* XC, 6 (cf. p. 109.11 ff.) without regard to grammatical correctness; *N* (224.5) *demonium meridianum*. — 20, *Ne* possibly for *No* (*N* 224.8). — *for nouth*: *N* (224.9) *ne telle ȝe hate dreole*. — 21, *but ȝif it be* — l. 29 mainly added by the reviser. — 28, *forþu*; *þat* should doubtless be supplied. — 30 ff. The original examples are confused; cf. *N* (224.10 ff.) *asc þe þet he (K; sc. treitre of helle) com to in one wilderness in one wunnonc liche, 7 seide þet heo was ȝigon a dreoled ȝigon a dreole BT, ȝigon adreoled C MY, 7 weop . . .*

However, the line in *M*: *Tale convivium (for convivium? facit quandoque meretrix* (MS p. IX seems to make it necessary to take *sum hore*, in a non-metaphorical sense, as the subj.

¹ *N* (224.7) *scheued him 'shows himself'*. — 19 ff. The passage seems rather involved and the connection of clauses uncertain; *Summe of ou þet he* etc. 21 may be an instance of anacoluthon. *Ms* omits *þet*. Instead of the full stop, a dash might perhaps be placed after *bierenche*. — 24, 28, *ouerhawe* (pp. 196.14, 234.3 etc.); the sb. has been overlooked in *NED*. — 26, *monne wroure*: *Ms* 'the things that make the life of man agreeable'? — 28, *odre, hire* sg. —

7 *eft of þen oder holic monne þet he makede worte iberen þet he was engel*, 7 *bi his feder þet he was þe deuocl*, 7 *makede him to steu his feder*.

112. 2. *feder* to be supplied after *his*. — 6. 7. *for he hadd etc.* in the original logically connects with the preceding incident. — 9 fl. An unsatisfactory alteration of the original; cf. *N* (221.21) *Summe of ou þet he makede summe cherre to wenen þet hit were aikelunge 3if hea speke weire*, 7 *3if hea eadmodliche menede* (K) *hire node*, 7 *3if hea þonckede mon of his god dede*; 7 *was more ouerhoore worte awenchen cherite*, *þen worte don rikdisnesse* (*M et tamen foret magis praesumptio ad extinguendam caritatem quam sapientia vera*). — 13. *And so he wil* — *3iur no 3eme þerto* (15) has nothing corresponding in the earlier versions. — 16. *ouer gret þow3th*; *N* (224.28) *ouerhoore*. — 22. *þat is to saie* — 1. 23 an addition; so also *nou3th forþi* — *þere 3une* (24. 25). — 25. *ben* is missing after *men*. — 26. *hem* illogically referring to *þat all*; *N* (226.5) *auk nou3t tauk þe þasentfold*¹ *þet me is mide itented* (K); *ne ne muhte, ase ich wene*, *mide nou3t muhte nouwliche neuunen* (K) *ham*. — 27. After *gumprued* a dash; similarly after *helle* (29). — 31. *bigileþ*; *N* (226.13) *birleþ*, *C* *bi tellet*.

113. 1. *þat scint Austyn telleþ* — 1. 17 an addition. — A colon should be placed after *telleþ*; similarly after the second *scide* in 1. 6. — 10. *atyme*; *a tyme*. — 17. An original passage containing the first comfort, applying personally to the recluses addressed, has been left out; cf. *N* (226.17) *Siker beo of fondunge, þet (om. BCT MY) hroso euer slant iur heie liue*, *þis is þe worcste aoure*, *For, euer so herre tur, so haueð more wind*. The sisters themselves are towers; while they are bound to one another in sisterly love, they need not fear the devil's blasts etc. — 27. *a long*; *N* (228.15)² *allunge*. OE. *cullunga* etc., which apparently has no form identical with the one in our text; there may be a confusion with the ME. equivalent of OE. *andlung* 'along, forth' (some examples with the sense 'in full' also given in NED., s.v. *Along* 7).

114. 2. *þe* should be supplied before *deucl*. — *ouerþat*; *ouer þat*. — 3. *sett a foolmerk*; *N* (228.24) *iset to þe woude a merke*. — 5. *may no ferrer prike*; *N* (228.27) *ne mei nou3t gan furðer a prike*. — 6. A full stop after *merk*. — 13. 14. *a legion* etc. an insertion by the reviser. — 21. *an ensely synful nun* etc.; *N* (230.12) *ou eniseli tiodes iliness beved ham (him BCT MY) in hire*, (his CT MY) *breoste*, 7 *ne nimeð neuer 3eme*. — 24. After *cunnen* a colon. —

¹ *Mx* 'the thousandth part' as required by the context; the sense seems to be unique; perhaps put illogically. — 14. *tale* 'tale'; *Mx* Intr., p. IX; BR p. 496; *MY* p. 71.

² *N* 228.4 *odre* pl. — 6. *Mx* Gloss.) derives *suti* from OE. *sót*; similarly, apparently, STRATM-BR.; NED., s.v. *Sooty*, considers it 'difficult to regard the early south-western *suti* as a mere variant of this'; s.v. *Suty*, the word is connected with OE. *besufoð* 'defiled'. — 18. *kunseuce*, as on p. 288.20, 'consent.' — 230.15. *kunnen* possibly < OE. *cunian*.

28. *no myȝth bot one farto entere hym þerto* vaguely rendering the original *ben noute þu none leue, bute one man hote unc T)* *wort to offeren (paren T) him, ȝif bileuȝ him trakede N* (230.18). — 29. *crook*, as on p. 117.2, may have the sense 'turn aside out of the straight course, waver' NED., s.v. 5; it has replaced the original *trakede*, a verb which at the time of the revision was apparently rather unusual; the substitution is probably not intentional. — 30. *ȝaf* illogically for the pres.; *N* (230.19) *ȝifȝ*.

115. 11. *þat vnderstonde we wel etc.*; *N* (232.3) *And þet understod wot Dauid, þu he seide etc.* — 12. *uiderelinqus; we derelinqus*. — 13. 14. *a longe, a long*; *N* (232.5) *allunge*; cf. p. 113.27. 29. — *Lou nban he wolde etc.*; *N* (232.5) *Lo, he (sc. Dauid) wolde wel þet he (sc. Louard) bilefe him, awh nouȝt allunge*. — 16. *for ȝif his grace* — *oure seluen* (17. an addition. — *alwaf* for *alway*. — 17. *into pride* should doubtless be inserted after *fallen*. — 23. *Eccc* erroneously for the abbreviation of *Ecclesiasticus*; cf. *Ecclus.*, XXXIV, 11: *Qui tentatus non est, qualia scit?* — *unfounded nout etc.*; *N* (232.13) *Hwat wot, he seid. Salomon, þe þet is unuoued?* — 25. After *seluen* a full stop.

116. 9. *Caste* for *Castel*. — 11. 12. *hem* for *him*, probably in both cases. — 12. *he he* an instance of dittography imperfectly corrected. — The second *his* probably for *þe*. — 16. *N* (232.30) *nobiscum sunt*. — 17. *steruȝ ȝemes*, & by *þis strengþe inobedienc* a meaningless corruption; cf. *N* (234.3) *sikernesste streuȝȝ ȝemeleste (ȝemesle T), ȝ ouerhouȝ; ȝ bode þus streuȝȝ inobedienc*. — 19. The quotation (not a Scriptural passage) is an addition. — 20. *N* (234.4) *hwi are Louard etc.* — 22. *vnderfoude*; *N* (234.7) *þet tu his ȝeincume vnderuȝ þe þe gldtaker* (K); the reading of *P* is evidently a scribal error: *d* should be corrected to *g*. — 24. *willicher*; *N* (234.8) *þet tu þreffer þe wistaker¹ wite him . . . ȝ to wistaker holde*. — 26. The translation in *P* only. — 29. A full stop should be placed after *gtempted*.

117. 1. *tille*; *N* (234.16) *ridlen*, TC *ridli*. — 2. *we crook nouȝth along*; *N* (234.17) *we trake (strike CT) allunge*; cf. p. 114.29. — *þat is* — *in bileue* (3. added; similarly *of lecherie & of pride tu his soule*. — 4. *he bede etc.*; repeated in l. 6, where the words occur in the original. — 9. The sense has been spoilt by an omission; cf. *N* (234.21) *þet tu we beo ouercomen; beou strong etc.*; the twofold occurrence of *beo* has caused a confusion. — 11 ff. Cl. *N* (234.24 ff.) *awh forȝi þet heo waste wel þet in þe michele angise aros þe michele mede, wille heo neuer enes biſcepen are Louard þet he allunge deliurede hire þerof*. The passage as rendered

¹ MN, STRATM-BR. 'wisely'; I assume connection with OE. *wiſſliche, ge-wiſſliche*. — 10. *uoroun* for *worou*. — 13. *alre uormest* 'first of all'. — 16. *corne* possibly a play upon words; cf. pp. 62.18, 142.9. — 22. Rg p. 104 considers *beon* to be an inf. with imperative function; it is, however, doubtless merely an inaccurate reading for *beo* (cf. l. 10; numerous similar instances; BT *Beo*, C *beo* MY).

in *P* may make some sense - a full stop might be placed after *mede*; however, the abbreviation is doubtless due to accidental omissions. - 17. *Ar haþ* etc.; *N* (236.2) *nout ich, auk haueð* etc. - 19. *ð þat was al* - *jesu of heuene* (25) inserted by the reviser. - 20. *deciple* cf. p. 107.18. - 25. *N* (236.5)¹ *seint* (K) *Beneit 7 seint* (K) *Antonir* etc. - 26. *Ar for þe gret mede* - *louclich* (27) added in the revision. - 28. *coroune op Coroune*; *N* (236.8) *kempene crune*. - 29. *N* *And tis her efter is þe cithcode kunfort (elne T)*; *þet al so alse þe goldsmid* etc.; we should put a full stop before *as*. - 31. *N* (236.12) *þu greuest him hiron þu etstandest a þusend side more 7 sarre* etc. - 32. After *reusans* a colon; some words are missing; cf. *N* (236.13) *þet on* (sc. *reisau*) *is, þet he uorlosed . . . his strenede* (K) *uorte tenden euermore on euen swuch manere sunne*.

118.1. *For to vche sygne* - *forto tempten* (2) inserted. - 2. A colon after *ofer* and *þridde*. - 3 ff. *N* (236.16) *he uor-aret his owne heorte of sor* (K) *grome 7 of teone, þet he untone his, ded þe idet tentaciun þet tu stonst azean: machede þine mede: 7 for þine þet he wende uorte drauen þe toward, he breided* etc. - 7, 8. After *hym* we may put a dash; after *heuene* a full stop. - 11. *ð his deciple* - *aduoue* (14) not in the original. - 15. *ð he dude so an impossible addition*; cf. *N* (236.25) *slepte* (sc. *meister*) *uort midnigh: 7 þo he awakede, erta, eved he, 7et her? Ga 7 slep swihte* (K) (v.r. *hwer erta, quet he? Ga slep swihte*). *þe holi mon, his meister, ueruit aft aslepe* etc. - 17. *achager: a chager*. - 21. he should be inserted before *aros*; but the line hardly makes any sense and there is nothing corresponding in the original; *N* (238.2) *seie, eved he, hu stod þe þeo harte þet ich slepte, 7 tu sele biuoren me*. - 24. *N* (238.6) 7 *uolde buten leane*. - 26. *þo were þe seuen Corounes*; *N* (238.8) *hvat weren þeo seoue crunen: þet hit weren þeo seoue kunne* (K) *blissen, þet his diciple hefde . . . ofserued* etc. - 29. After *mede* a full stop; the stop after *seip* is meant for a colon. - 33 ff. *wipsigge* for *wipsiggeþ* on account of the following initial; the passage has been abridged and the syntactical connection is somewhat loose; cf. *N* (238.15)² *þeo*

¹ *N* (236.8) *Ant tis her efter* = what follows. - 13. *for þreo reisans noumliche* 'for three reasons in particular'. - 14. *on euen*: NED., Mr Wörterb. s.v. *Anoven*, give the sense as 'onward in time, after, mehr, fernerhin', STRATM.-BR., s.v. *An-ufen*, as 'above'; I regard the word as a prep. with an original meaning of 'on, upon'; cf. Bosw.-T., s.v. *On-ufan*. - 17. *Mx*'s insertion of *ted* is due to a misunderstanding; *BT* read *unþone hise ted i þe temptaciun, . . . iþe fondunge C* (MY) where *ted* is not a sb. (*Mx* Gloss.) but the pr. t. of *ten*, *teon*. - I doubt whether *Mx* has correctly rendered the connection between the clauses: I may suggest another *þet* to be understood in l. 17 (*þet þet he*): 'that (the fact: that he . . . leads thee . . . , increases' etc.

² *N* (238.11) *winstlunge*, according to *MY*, is an editorial error for *wrastlunge*. - 15 ff. In common with *Mx*'s unsatisfactory readings (K), several inaccurate translations also need correction. *þeo, heo* pl. as in l. 19. - The semi-colon should probably be placed after *ulesche* (16). - *wannen* (17) pa. t. - In l. 18 we should strike out the punctuation-mark after *westluket*. - *MS.*: *ouuille* 'persevering, steadfast'. - The dash in the text after *swude* (19) to be kept in the translation.

nicht treouliche þet stondest (K) þu so heo ever brot inweard of þeos þreo witerwines: ⁊ nometliche of þe ulesche, hwech so ever þe lust heo: ⁊ so hit unmetlaker (meatlaker BC, meatlaker T MY) is, ⁊ 3e (K) wunnen (winnid B, winned C, witered T MY) aȝen þe nestlaker: ⁊ witsiggeþ þe graunt þerof mid unwillle (K) heorte (anewile heorte B, an willle heorte C, anwille of herte T MY) . . . þeo þet tas doot etc.

119. 2. *hougen on þe roode*: N (238.20) *longinde oðr rode*: *hougen* may be used as a pa. pple.; or, which seems more probable, the sense of the original has been lost. — 3. *swelled*: N (238.21) *swichte*. — 4. *h* for *he*. — 9. *afrest for affrest*. — 10. *ne felen it nouȝt*: N (240.1) *þet ten horte þet heo drinkeþ þene drauch, ne þeo hit neuer so bitter, ne inced heo hit neuer*. — 11. Cf. N (240.3) *Auh hwen hit is al ouere, þeonne spet heo ⁊ schekeþ þet heaved, ⁊ foð on uorta niuolen¹, ⁊ makien sure ⁊ grimme chere* etc. — 13. After *penance* a colon. — 14. *wilde* seems to mean 'grow wild, rage'. OE, *a-wildian*: cf. p. 59.7: N (240.7) . . . *to þe preoste. For bileue hit wiðinnen, hit uole breðen deað*. — 16. Cf. N (240.11) *Aȝan alle tentaciuns . . . saluen beoð ⁊ boten under Godes grace: holic meditatiuns — inwarde, ⁊ medleuse, ⁊ unguisuse bonen* etc.; some of the other *saluen* have been omitted in the revision. — 18. *Alle þise ben armes in þis ȝiȝth* an insertion: cf. l. 20. — 20. N (240.15) *edmodnesse, ⁊ fulmodnesse, ⁊ fȳolac of heorte* etc. — 22. *hy* a scribal slip for *hym*. — *Holy meditatiuns* etc.: N (240.19) *Holie meditatiuns beoð biſcopped in oue uers þet was ȝare iticht iticht or CT), min leoue sustren: Mors tau* etc. — 25. *ȝigantum* for *ȝigantur*. — 29, 30. *What he — aȝens hym* added. — 31 ff. *Ac whan we þenchen* etc.; the lines are rather confused: cf. N (242.3) *O word ich sigge efter ouer saunen segge, Efter ouer saunen, hwen se BC (saunen hwen) MY: þet hwenne se ȝe þenched of helle we ⁊ of heouerliche wunne: enderstandeþ þet God wolde a sume wise schewen ham to men iðisse worlde bi worldliche pinen ⁊ worldliche wunnen: and schawede ham word ase þeah hit were a schadewe — aor na likere ne beoð heo² (for na likere ne brot þu to þe wunne of heouene. Ne to þe we of helle þen is schadewe to þ þing þ hit is of schadewe B, for nan sikere ne beoð heo C, for na likere weren ho T MY). — 34. for alle worldlich*

¹ Cf. p. 212.12. — 5. *makien sure ⁊ grimme chere* i. e. *make wry faces*. — 12. *inwarde* 'feruent' as on p. 244.9 etc. — 14. After *froure* a colon. — 26. MS.: *of godes deade o rode* (K). — 27. Cf. *B þe grimme dom of domesdei, muned ofte ofte i mode; . . of domes dai, nim ofte i mode T, . . of domesdei nim ofte in heorte C MY*: as shown by the rhyme, the reading of BT must be considered as the original.

² 'They are no more alike, the likeness between them is no greater'. — 17. *medleuse* 'excessive'. — 18. *four kenne* refers to *fourhtes* 17 and the four kinds of thoughts are given in the next line. — 20. *arewed* 'if bred'. — 21. *broð* should be understood after *seuche*. — 26. I do not take *þine leouest ureond* as gen.

toyes — *þe best þing of helle* p. 120.3 an insertion, repeated ll. 13 ff. where the passage occurs in the original.

120. 3. Cf. *N* (242.7) *þe heort ouer þisse worldes see, appen þe brugge (brinke TC) of heouene.* — 6. *And so mouen we — opou hem* (12) added by the reviser. — 16 ff. *done* must doubtless be considered as an unintentional error: cf. the corresponding passage in *N* (242.17): *auh oter þoodes samme chere inc nedleuse nondanges habbed iholpen — roar kunne nonliche — to fleschliche asailed: dredfale . . . willes wídenen wode areared in þe heorte.* — 19. The stop after *hert* should be struck out and a colon placed after *come*. — The subject *we* has been omitted. — 22. *N* (242.22) *oter zif me rende lude fur! fur! þet te chirche berude! oter zif þu iherdeþ þeoues breken þin wrouces.* — 25. *wífstode* illogically for the pa. t.: *N* (242.28) *wífstode.* — 26. *N* (242.28) . . . *at þet were inc heouene, ⁊ at þet were inc helle (at heuene ware ⁊ helle ware TC), in þe tentacion, biholden þe one.* — 29, 30. *N* (244.5) . . . *inurdred; oter þet tinc sustren weren in hore huse norberne (forbarnde in hore hus T).* — 31. *Holy bedes* etc.: the passage is a contraction of the original text: cf. *N* (244.9 ff.): fervent, immoderate, anxious prayers obtain succour from our Lord against carnal temptations: the devil is much afraid of them: they quickly draw down assistance from God and do him twofold harm: they bind and they burn him.

121. 2. *Paplinas: N* (244.14) *Pupplius. T Piplius.* — 3. *Julus heste Cesar: N* (244.16)¹ *Julianes heste þe Amperour.* — 4. *optoward: rp toward.* — 5. *Seint Margarete bonde Ruffyn* etc.: *N* (244.19) *Nabbe 3e þis also of Ruffyn þe demuel. Betiales broder, in our Eng- lische boe of Seinte Margarete?* Cf. Digby Plays, *Mary Magd.*, v. 1200. — 6. *Barabab* cf. p. 96.7. — 10. *zif he bidde — soule hele* (22) interpolated. — 11. No stop after *riȝthfullich*: a semi-colon after *granted*. — 12. *afterwisdom: after wisdom.* — 22. *for holy wrytt scriþ: N* (244.25) *For so we redeð.* — 23 ff. Cf. *N* (244.26) *Eadie bouen softed ⁊ puiet ure Louerd: auh teares doð him strenge. Braden smaried him mid swete oluunge: auh teares prikiel him* etc. — 27. *Contribusti: N Contribulasti*: cf. Ps. LXXIII, 13 (v. r. contri- visti). — 28 ff. The original parable has been unduly contracted: cf. *N* (246.2 ff.) *Hron . . . we asailed burghes oter castles, þra þet brot wíðinnen helded schaldinde water at, ⁊ weried so þe walles . . . Ase ofte ase þe aound asailed ouerr castel, ⁊ te soule burth, mid in- warder (K) bouen, worped at appon him schaldinde teares: þet Dani sigge bi þe, Contribulasti* etc. — 32 ff. enlarged and altered by the

¹ *N* (244.17) *uileuste* in STRATM-BR. with hesitation combined with OE. *feól* 'file'; the first element is the adv. < OE. *vil*, L. *vilis*, used as an intensive; cf. NEB., s.v. *Vile* 6 b; *BC hetueste, T hetefaste* (MY). — 20. *our* 'your': BR p. 488. — 24, 25. *Hro se mei . . . heo mei* etc. 'she who' etc. — 246.9. There is no need of LR's explanation of *heo* (p. 8); the reading is due to an editorial error; MS.: *he* (K). — 31. MS. reads *nullich* (MY).

reviser. — 34. *wip* should possibly be supplied before *polemodensse*; cf. l. 33.

122. 2. *sch* probably for *schp*; *N* (246.10) *Eft, nu seid, ⁊ sud hit is etc.* — 7. The connection has been disturbed by an omission: four important effects of tears with fervent prayers have been mentioned; in all need these messengers should be sent toward heaven, for as Solomon says *Oratio humiliantis penetrat nubes* (cf. *Eclus.*, XXXV, 21: *Oratio humiliantis se, nubes penetrabit*). — 13. *haf writen*; *N* (246.28) *had writen*. — 14. *N*; ⁊ *Seid* *Beornard hered witnesse*, ⁊ *seid þet ure Louerd ethall hire* (sc. *schir* ⁊ *elene* *tane mid him sulþ*, ⁊ *sent adun* etc. — 17. *deuc* for *deurl*. — Cf. 1 Peter, V, 9: *resistite fortes in fide*. — 20. *N* (248.6) *wated hu he is wor þet non strenede naueð on us, balen þarah us saluen*; the reading of *P* is a blunder. — 21. *N* (248.8) . . . ⁊ *alahnen, ater þreuten þet nu bygge þrof* (sc. *his apware*; and *hweder so he drit, hokreit ⁊ schorned*, ⁊ *luhwed þe olde ape lude¹ to hiscarr* (*K*) *þarah treow bileau*; ⁊ *he hult him ischend*, ⁊ *deð him o flukle swate*. — 24. *All his wiles of synne etc.*; *N* (248.12) *þes deaples rialunge, þet us hale sume*. For *we rialde he ine none balle þarah sume one*. — 26. *We holdþ hym mychel of pride* a meaningless rendering; *N* (248.16) *Hwo is þet hult him muchel ⁊ prut hron he bihult hu lutel þe machele Louerd makede him etc.*; cf. p. 123.26.

123. 1. *de north* etc.; *N* (248.18) *And who is outful þet bihult mid rien of bileau hu Jesu Crist, nout for his gode awh for oðres gode* (*K*) *dude*, ⁊ *seide*, ⁊ *þolede al þet he þolede?* — 4, 5. *N* (248.20) *And God Almihtig set, efter al þet he þolede, alithe adun to helle aorto sechen soulures*, ⁊ *deben mid ham þet god þet he befide*. — *prisonn* is obviously an s-less plur.; cf. pp. 107.18, 117.20; *þe* and *free* should possibly be transposed: 'to free, liberate the prisoners'. — 6. *N* (248.22) *Lo! nu, hu uromward beoð þe outful to ure Louerd! þen awere þet wereð an ater a cecur aorto lenen*, — *ful awer heo beðe hownward theowenward To hire rien of bileau*. — 9. *And þerfore* — l. 25 a later insertion. — 11. *ʒe* should be added before *we*. — 16. *aditted*; this seems to be a non-recorded form; the abbreviation-stroke over *a* has possibly been omitted; however, cf. *NED.*, s.v. *En*-pref. *A*, 2; *SLETTEGREN*, *Aphoretic Words in Engl.*, p. 161.; see also pp. 96.7. — 23. *ʒelde awen of awen*, as it stands, seems rather obscure; the first *awen* appears to be redundant; cf. *Moral Ode* (Egerton), v, 263: *And of his awen noble ʒiuen* (*NED.*, s.v. *Own* 3); the passage is an allusion to the parable of the unjust steward, Luke, XVI. — 24. After *gospel* a colon. — 31, 35. There is a confusion in the connection of clauses, *whan he* etc. having been made subordinate to the preceding as well as to the following sentence; a dash may be put after *hem* (35).

¹ 'Loudly'. — 19. *Ms.*: *nout for his gode awh for oðres gode* *K*. — 20. *kepten* pa. t. subj. — 22 *uromward* 'averse'.

124. Cf. John, XIII, 35: In hoc cognoscent omnes quia discipuli mei estis etc. — 4, *for Jesus crist is al pes etc.*: N (250.19) ¹ *For Jesu Crist is al tuwe*, τ *ine tuwe he restet him*, τ *haured his wuninge* connecting with a passage addressed to the sisters personally. — 7, N (250.22) *ine seilnesse is Godes stude*. — 8, 9, *it*: N (250.23) *he* (sc. God). — 10, N (250.24) *þet beot derne wondunges*, *þet he schooled of fear*: τ *his sword beote* — *þet beot tentaciuns keoruinde of neih*, τ *kene*. — 15 ff. N (252.2 ff.) *At his attente* (*entente* T) *is worte anawstuen* (*treuamen* BC, *trinnen* GT MY) *heorten* τ *fort to binimen tuwe*, *þet halt men togederes*. *For heronne tuwe alid*, *þronne beot heo isandred*; *and te deouel ded him etc.* — 17, *is* should apparently be supplied after *wraþþe*. — 18, *stetþ* for *stefþ*. — 19, *warschipp*: N (252.6) *warschipe* which has probably been misunderstood as there seem to be no instances of the original word later than the 13th cent. — 21, N (252.7) *makið scheld of ham suluen euerichon of ham to oðre*. — 23, 24. The original has been abridged; similarly l. 30. — 25, *rubis for nobis*. — *oracionem* for *aracionis*. — 26, Read *per lubricum incedentes quasi*. — *tenemus* for *tenemus*. — 27, *tanta* read *tanta*. — 28, *euitur* for *innititur*. — 29, *euer* probably for *ouer*².

125. 4, *Aforbisen*: A *forbisen*. — *Grat cleuþ to geder etc.*: N (252.29) *Dust* τ *groot*, *ase 3e iscod*, *hron hit is isandred*, τ *nan nu halt te oðre*, *a lutel windes puf me al to dreuen hit to noul*: *þer hit lut in one clotte ueste ilimed togederes*, *þer hit lut al stille*. — 6, N (251.3) adds: *auh euerichon to dealed* (*itrimmed* T, to *bruned* C) *from oðer lihtlaker*³ *to bersted*. — 7, N (254.5) τ *hit stond feste etc.* The lines that follow have been shortened and the sense generalized. — 9, N (254.13) *þet* (sc. *fores*) *hefiden þe nebbes euerichon iwend fromward oðer*, *and weren bi þe teiles itied ueste togederes* (K); cf. l. 15, 16. — 10, *blasme* is, so far as I know, a unique form: the sense is 'brand' (N *blase*); as regards the formation, ME. *blasme* is in relation to ME. *blast*, OE. *blæst*, what OHG. *wa-lasma* 'growth' is to Goth. *wahtas* (OE. *wæstun*); OE. *blōsma*, ME. *blosme*, MHG. *blosen* 'blossom' to MHG. *bluost*, ODa. *bloster* (OE. *blōstma*, OSwed. *blomster*); OS. *glīmo* 'splendour', OE. *glisian*, *glisnian* to ME. *glist(n)en* etc.; cf. KLUGE, Nom. Stammbildungslehre, §§ 153, 154; PERSSON, Beiträge, II, 583. In ME. *blesmin*, mod. *blissom*, a., vb., we find variants of the same root; cf. TORP, Nyn. Etym. Ord., s.v. *Blesme*; MORSBACH, ME. Gram., § 109; these are generally taken to be of ON. origin (NED.,

¹ N (250.7) *best*: the sup. should logically be kept. — 29, *habben* pres. subj.

² The corresponding line in the original N (252.19) ... *swiftē wateres*, *þe þet not ouer waden ouer monie euerichon* (K) *halt etc.* is apparently corrupt; one *ouer* seems to be redundant (for *euer*?). to make sense MS inserts *3if* from TC. — 27, *on*, added by the editor, as in numerous other places (e. g. p. 256. 6, 7; RG p. 89), is not needed.

³ Comp. — 7. As shown by the other MSS. (MY), the stop after *ut-wid* should be omitted: 'thus, in (of) things external take example' etc. — 25. *Al þis is iseid mine leoue sustren* . þ. BG *frend*; similarly CT (MY).

STRATM.-BR., Cath. Angl. (EETS.), note, but there is no reason why they should not be considered as native words. *whan þe Philistines* & *her egnes* (14) an addition. I place a full stop after *brennende* and a comma after *acrope* (11). — 16 ff. The passage has been contracted and confused; cf. N (254.18 ff. *þeo, þeowu, hubbed þe nebbes ærowigende euerikon* (K) *fromward oðer, lutan nou ne luted oðer, Auh bi þe teiles heo beot somed, and hubbed in ham þeo deofles blasen*; *þet is, þe branc of goldece. On an oðer wise tei birowed ende. In hore ende, heo schullen* (K) *beon ibanden togedres . . . ⁊ iset blasen þerinnu*; *þet is, fur of helle*. — 20, & *namelich þeo* — l. 27 interpolated; cf. N (254.25 ff.) *toket þet over leaw nebbes beon euer iwend somed, mid sæcte lare, weir semblaunt, ⁊ mid sæcte chere* — *þet 3e beon euer mid onnesse of one heorte ⁊ of one wille ilind togedres, we hit is iwrten bi ure Loueres dore deciples*; *Multitudinis* etc. — 20, 22, *it se, loue*. — 26. The stop after *fores* stands for a colon. — & *3if 3e* apparently connects with *3if hij* (25); inconsistency in regard to persons. — 29. The explanation is an addition. — 31. The connection is broken by the omission of a lengthy passage; cf. N (256.2) . . . *for þi he se, þe weold is ambe, deies ⁊ nites¹, worte anlimen ou mid wrehte, oðer mid buðer ende*; and *seol mon oðer weommon þet telled to þe, ⁊ bi þe oðer sum suwinde saue* . . . *Ich forbende ou þet non of ou ne ileaw þes deofles sondesmon . . . Euerich [ou] woteleas warnie oðer, þurh ful siker sondesmon . . . of þinge þet heo misnumed . . . ⁊ makie so þeo þet bered þet word recorden hit ofte biworen hire . . . lutan heo weole siggen, þet heo ne sigge hit oðerweis, ne ne clutic nannore þerto. Vor a lute clut mid bullichen swate a machel ihol peche* (péce B, peche GT, mantel C). — 34, her inconsistently for the sing.; similarly *hij, hem* in the following line.

126. 1. Another *for* should be added before the second *hij*. — 2. *it* for the plur. — *þunkþ* for the pres. subj. — 4. *inþingut* for *inþingut*. — *He þat* — l. 7 inserted by the reviser. — 8, Cl. Prov., XXVII. 6: *Meliora sunt vulnere diligentis, quam fraudulenta oscula odientis*. — 9 ff. altered and generalized; part of the original matter has been replaced by the reviser, and this has made the connection rather loose; cf. N (256.19 ff.) *þas* (sc. *Corripit* etc.; *Meliora* etc.) *onsurred euer; and 3if hit is oðerweis þeo þe oðer understont, send hire word a3ean þerof, bueliche ⁊ softeliche . . . And 3if þe weold blowed biwromen ou eni wrehte, oðer great heorte . . . er heo heo weol iset, wauh non worte nimen (nawt one to weommon BGT (nawt) T (nimen) MY) Godes flesch . . . Auh sende* (K) *þeowu eider*

¹ Adv. gen. sg. — 3. As rightly remarked by Re pp. 38, 126, we should read: *þet telled to þe, ⁊ bi þe oðer, sum suwinde saue*; cf. TC foot-note a. — 4. *suwinde* has, in all probability, the same sense as on p. 42830: 'distressing, painful'; cf. p. 30630 (NED.), s.v. *sugl*. — 6. *he se, deouel*. — 25. It seems somewhat difficult to realize what MS's rendering of this line actually means; I may suggest: 'let no one be so witless — not in any way — that she at all OE. *callas*? looks at it'. B reads: *ah 3et þ is luisse þ ha eanes ne bihalde þeron*; the other MSS. differ. MY. — 2584. *He him self hit seid* 'He himself says so; *Beati* etc.

oder word þet heo hæued imaked hire . . . edmodliche uenie. And þeo þet ofdræuðlæd eor þas lare of oder . . . ⁊ nimeð þene gult appen hire, þeah þeo oder habbe more, heo schal beon mi deoregeard ⁊ mi deore suster. For heo is riht Godes doughter. He him self hit sæt. *Beati* etc. — 12. After *bettere* a full stop. — 17. The translation has been added. — 18. The stop after *poget* stands for a colon. — 21. A dash may be placed after *gylt*. — 25. A verb, *wit* or *may*, has to be supplied; cf. p. 125.16; *N* (258.9) *Hwa me beon, dor scheome, slummi ⁊ sluggi ⁊ slonk* etc. — 27. The Latin quotation is found in *TM* but seems to be absent from the other versions; after *etiam* a full stop; the first part is from Ps. XVIII. 6; the second (*pertransiit* etc.) from Acts. X. 38. — 29. After *lyf* an omission; cf. *N* (258.10) *And efter al þet oder, hwa he, iden euentid of his line sætone ote herde rode*. — 31 ff. *N* (258.13 ff.) *And he ote mant of calaurie (K), sleih 3et herre on rode; ne ne swone neuer non so sruode, ne so sore ase he dade þet ilke dei þet he bledde, o nið halwe, brokes of ful brade ⁊ deope wunden* etc.; in the revision the rest of the passage has been contracted.

127. 1. *and also whan* — 1. 8 a later addition. — 10. *N* (258.22) *Vor, þo he was iboren, erest, þe þet wrouhte þe eorite* etc. — 14. *N* (260.1)¹ *mid clutes biwraðled (biwraðbet B, biwraðbet C, ierabbet T MY), ase þe gospel seid*. — 18. *and after in litel stede* etc.; *N* (260.6) . . . *uth ine stede of in, his cradel herbaruede him (in his stude of cradel þ him herbaðeðe C)*. — 21. *habebat for habet* (cf. p. 53.8); *Matt.*, VIII. 20; *Luke*, IX. 58. — 22 ff. *N* (260.9) *Of mete he was so needful þet þo he hefde . . . iprechd . . . he lokede* etc. — 24. *wha for whā*. — 26. *and þeiȝ* — of *þe lareȝe* (27) added; similarly *þat hij* (30) — *sabate dag* p. 128.2.

128. 4. *ne hadde bot a fote* etc.; *N* (260.20) *of al þe brode eorde ne moste he habben a grot, forte deien uppon. Þe rode hefde enne uot oder lulæl more; ⁊ tel was eke uorto ehen his pinen*. — 17. & *al was cleue* etc.; *N* (262.5)² ⁊ *al his cleue lif þet he ledde on eorite, ⁊ alle þet hine nolauruden*. Then follows: *þus, lo þe articles, þet beoð . . . þe lides of ure bileante onant Godes monheade. God wat hwa inwirdliche bihalt ham, ⁊ ahted aȝean þe neonde þet fondeð us mid þeos seonon deudliche sannen. Vor þi, seið Seinde Peter, Christo etc.* The passage *And his hard betyngge* etc. is an interpolation. — 26. Cf. 1 Peter, IV. 1: *Christo igitur passo in carne, & vos eadem cogitatione armamini (N armemini)*. — 29. Cf. *Hebrews*, XII. 3: *Recognitate enim*

¹ *N* (260.3) *schruded* 'clothes'. — 20. *grot*: NED., STRATM.-BR., s.v.: 'fragment'; *MR Wörterb.*: 'Stückchen'.

² *N* (262.3) *mistrum*: STRATM.-BR., hesitatingly, 'infirm, meagre'; NED, 'weak' < OE. *trum*; *T* reads *mistine* (MY). — 8. 9. *God wat . . . ⁊ ahted* erroneously rendered by *MY* as 'God knows her who . . . and fights'; after *wot* should be placed a comma and ⁊ either stressed ('also') or struck out: *hwa se inwirdliche bihalt ham, fehted BG* (no stop); similarly *T*; *god wat hwa se* etc. *C* (MY). — 15. *worred*: *CT* preferably *werged, weryen*.

cum, qui talem sustinuit a peccatoribus aduersum semetipsum contradictionem: vt ne fatigemini, animis vestris deficientes (N (262.14) *fatiget* (K)). — 31. *his* apparently for *he*: N (262.16) . . . *his flesliche wil*, τ *widsigget oure*.

129. 1 ff. The passage is a rather fragmentary rendering of the original: cf. N (262.19 ff.): the lines connecting with the quotation in l. 8 are: *and ȝif þe woudest ferde, þet heot his tentaciuns, assailed ou sarde, onseriet him τ siggeit. Metuti etc.* — 8. Cf. 1 Samuel, IV, 1: . . . castrametatus est (sc. Israel) iuxta Lapidem adiutorij. Porro Philisthijm venerunt in Aphec etc. — N (264.1) *Ȝe Lourde, an urunder nis* (urunder is BCT, *merveille est* Fr.): *we heot ilogged her bi þe, þet ert ston . . . τ te drofles ferde is waddre uppon us, þen uppon eni oðer.* — 9. *seie* (imp.) within commas: *ȝine* I take in a sense related to that in NED., s.v. Give 31: 'attribute, ascribe, assign' (earliest example 1559): 'in thee is my strength': cf. p. 153.10. — 11. *h* for *his*. — 12. There is an omission after *þere*: N (264.4) *For þer* (in *Regum*) *hit telled al þus, þet Isweles fole* (israel god's fole BGT, *for C MY*) *com etc.*; similarly after *comen* (13): N (264.6) *and þe Philistens comen into Afech. Phitistens* — *þet heot mawhtes*. — 13. *afesh* for *afech*. — 14. N (264.7)¹ . . . *neoure woldschipe. So hit is saterliche, hewonne* (K) *mon logget him bi ure Lourde, þeonne on erst biginned þe drofles to widen.* — 15. *sarrelích gnommen*: N (264.10) *sarliche ishonne*: of the adv. in the original text there is apparently no recorded form with *er*: the reading of *P*, then, may be due to a scribal error or perhaps to a confusion with *sarreliche* 'in close order, closely': cf. NED., s.v. Sarraly. — 17. N (264.13) τ *mid te gode Isaphat, sendet beoden uor sondesmon anon efter sikars to þe Prince of houe* (K). — 23. N (264.18) *Sequitur.* — *nobis* for *cobis*: cf. 2 Chron., XX, 15. — 28 ff. In these lines there are several omissions (cf. Lat.): N (264.22) *In us nis nou . . . so muchel stercwite þet we muhten* (*muhten B, muze C, muhten T, mei G MY*) *widstonden þes drofles ferde, þet is so strong uppon us. Auh, weon we heot so bistutted τ so strange bistonden þet we mid alle neune read we cunnen bi us suten: þis one we mouce don* — *hebben up rien τ handen to þe miltfule Lourde etc.*; also in the passage which follows the original has been abridged. — A colon should be placed after *done* (29). — 32. *he* should be supplied before *heize*. — 33. N (266.4) *Noli timere. τ c. þus he onseriet ou, hron ȝe cleopied efter helpe. Ne heo ȝe etc.*

130. 2. N (266.9) *Loket nu hwaruch help is struti τ hrdi bileaw.* *For al þet help þet God biht, stroute worte stonden wel* — *al is in hire one. Herdi bileaw maket ou stonden upriht: and te drofel nis nouður loutre.* — 5. N (266.13) *bah þe . . . adnwaird, þat ich mawe*

¹ N 264.10 *uhte* (K): the correct reading is obviously *fluht* BT, *flucht* CG (MY). — 12. *amidde þe norhefde*: MY 'among the foremost'; the expression is doubtless analogous to (*spet* (K) *him*) *amidde þe bearde* p. 290.29 and means something like 'meet . . . face to face' [cf. 'look (danger) between the eyes']. — 24. *so stronge bistonden þet we etc.* 'so hard beset that we'.

over þe, þu buht hire þet to his fundande beied hire heorte etc. — 6. þu may schoune etc.: *N* (266.17) *ich* (sc. *þe treitrey challe wenden anon over urei*; the line in *P* seems to be from a following passage in the original, omitted in the revision: cf. *N* (266.23). — 11. *lete hym lepe cp*: *N* (266.26)¹ . . . *þet is, heo dude one swarhe saune uel ilke niht, þarah his prokinge, ⁊ þouhte etc.* — 16—24 disconnected and generalized fragments of the original passage²; cf. *N* (268.2 ff.); the power of the devil melts away through the grace of the holy sacrament (of the mass) which, above all, brings to nought all his wiles, as illusory dreams, false appearances, dreadful alarms, and deceitful counsels — as if the thing to be done were to the honour of God: this is his wicked artifice which holy men most dread; thus, he will lead to carelessness instead of mildness, or he colours cruelty with the hue of justice etc.; but the sublime sacrament with steadfast faith unmasks his artifices — as soon as he sees you valiant in the service of God, his power vanishes and he takes to flight; but if he should perceive that your faith fails etc. — 18. *tillinges*: there is no form with *i* as root-vowel recorded in NED., s.v. Teling 'deception, sorcery'; s.v. Tilling, no sense is given applicable to this instance. However, in Bosw.-T., s.v. Tilung, teolung, STRATM.-BR., s.v. Tilunge, the word is associated with OE. *tilian*, *trolian* and in regard to the form in our text this connection seems probable; otherwise *i* might be ascribed to the influence of *tille* etc. < OE. (*for*)*tyllan*. — 25. *wynde wep* for the pa. t. — 26. *recasbesous*: *N* (270.20) *Recabes sauen*; cf. 2 Samuel, IV. 5: Venientes igitur filij Remmon Berothitæ, Rechab & Baana, ingressi sunt feruente die domum Isboseth. — 27. *wen* for *went*. — 28 ff. *N* (270.24) *And nis he wittelicke (K) amused ⁊ ut of his witte þet, uniddn his unives lif him adun to stopen?* The lines which follow are abridged from the original and partly confused. — 31. *N* (272.5) *Hammun is þe reisun, þet is þus (K) wittes skile hron hit unstrenged, þet schulde beon monlich ⁊ stoweuarde (stoweuarde T, studeuarde C) ⁊ kene ine treouwe (K) beleue*. — *þat*, apparently mechanically kept from the original, should be struck out or changed to *þau*. — 32. *rustrengþed* for the present. — 33. *sone wnan þe*: *N* (272.7) *so sone so me*.

131. 1. *þan þe last goþ* etc.: *N* (272.8) ⁊ *let* (sc. *me*) *þene last gon inuward ⁊ delit waren*. — 3. After *soule* a full stop. — 4. The quotation lacks connection as the original passage which it is intended to illustrate has been omitted in the revision: cf. *N* (272.10) *Recabes*

¹ *N* (266.28) *feol so into ful wune* 'thus got into an evil habit'.

² In this passage there are some points to be noted: p. 268.7. *heo* pl. — 8. *goste* cannot mean 'guest' (MN); it apparently refers to *þene deouel* — the evil spirit. — 19. *þine gost*: *þi chust BTC (þin), þi castiement G* (MY), which readings are to be preferred. — 24. *to giues* 'without punishment'; OE. *to gife's* 'gratis'. — 26. *nele* 'needs'. — 270.1. *bute* 'if not'. — 8. *warnie* 'warn'. — 10. *strenðes* 'forces'. — 11. *vor hron þet* 'provided that'. — 272.4. The comma after *is* to be deleted.

sunen . . . god in 7 sleut Ishoset, þet is, þene himasode (K) gost þet in our slepie 3emeleaste (semles T, schewmeles C) aor3enard him saluen, þet nis nout to aor3ilen þet, ase holi writ telled, heo þarah stihten Ishoset adun into [þe] (i þe TC) schere. Her seid Seint Gregorie etc. The Biblical reference is to 2 Samuel. IV. 6: et percussorunt eum in inguine Rechab & Baana frater eius. — *Inguine ferie*: N (272.13) *In inguine K ferire*. — *dilectionis*: N *delectationis*. — 5, *cher*: N (272.14) *schere*, OE. *scearu* 'groin' of which there seems to be no form recorded analogous to that of *P*: cf. NED., s.v. *Share* sb.² (however, under the etymologically identical *Share* sb.³ 'share' there is a 15th cent. spelling *chare*: the reading may be due to a confusion with *cher* & *schere* 14th c. 'face'. — N (272.15) . . . *hyon delit of lerbherie þarled þe heorte*. — 7, *ocissum* for *ociosum*. — 10, *quadam* for *quodam*. — 11, *patrad*: N (272.20) *Patravant* (Ps. XXXVII. 6; cf. l. 23. — *citricies* for *cicatrice*. — 12, *quippe figura, figura est ulneris* not in N. — 13, *patritudinem*: N (272.21) *patredinem*. — 14 N (272.22) *delectationem*. — 15, ff. a confused rendering of the original passage: cf. N (272.23 ff.) *hyon þe olde unweine isihit are skile slepen, he drauh him in awon indourard hire, 7 foelled mid hire a slepe (feled wicð hire i speche B; similarly CTG MY). þenchest tu, he seid, þaru þe, oter þeo, spee of flesches golnesse? And speket þus, þe olde swike, toward hire heorte wordes þet heo iherde 3are fullliche iside, oter sihte þet heo isih, oter hire ocum K falden þet heo sumerhales (K) wrouhte. At þis he put forð hinoren hire heorte rien, aorte bifalen hire mid þeahle of alde sunnen, hyon he ne wic mid weore; 7 so he bringed ofte a3ean into þe adolede soule, þarah licange, þeo ilke sunnen þet þarah reoudfule sare weren 3are ibet. The alteration in ll. 15, 16 is striking and can hardly be intentional; at 16 illogically taken over from the original; of 17 would be better omitted; after *huf* we should supply *herd*: the pronouns in l. 17 ff. are without connection, *he* being a misadaptation of the fem. of the earlier text. — 24, *ben gedred weore þorow3 squa*: N 274.2 *mir wunden . . . gedered weore weusum weusum C*; cf. NED., s.v. *Gather* 19 b: 'of a wound, etc.: To develop a parulent swelling' earliest example of the vb. is given from 1610). — 26, N (274.5) . . . *to manegunge*, 7 sleut þeo unwarre soule. — *he* possibly for *me*. — 28, *mortem* for *morte*. — 29, N (274.7) *malicrem, id est, mollem custodiam* etc. — 30 ff. *3ateward* for *3atewards* apparently on account of the following initial: cf. p. 196.7. — N (274.8) . . . *3etewards slope*. þet¹ nis nout igne ne waker ne nis nout monlich, aub is unmonlich, eð to over-kesten, heo hit weunnon heo hit mon. þeowm is al þe strowite oter*

¹ *MX* does not render the sense of the text: *þet* is a rel. referring to *3etewards*: 'that is not . . . nor . . . nor'; *B* reads *nes . . . nes . . . nes* *MY*. It seems doubtful whether *heo hit* etc. 10 should not be connected with what follows. — 13, *he* must be understood: 'he takes to flight'. — 23, *to seoude* *K* 'too much'. — 28, *MS.*: *dreori nor lounginge* 'being sad with yearning'? — 30, *heo pl.*

þu bileau, 7 after *þet nu haueð traste to Godes helpe þet ener is ueih hute 3if bileau trauke* . . . *Heo anstreuited þe anueht* (unweicht C) 7 *deð him saluen o fluchte anonriht* (K). For *þi beoð ener aȝean him herði ase leau ine treoute bileau*; and *nomeliche iðe nondunge þet Isboset deide* (K) *appou*, *þet is golnesse*.

132. 1. *h* for *he*. — 2. For *flesche lust* etc. has no connection, as *golnesse*, to which it originally refers, has been changed to *ȝemcelshade*, p. 131.33. — 4 ff. N (274.24) *þauk þi þou harte þe ote ref* . . . *nor so louh uende we dred to nou to sore, bate 3if hit to sweate* (K) *ȝicelle*, *þuruk skiles ȝettunge*, *mid to marke delit*, *up touward þe heorte*; *anh drine þwonne afterloste* (utterlaide berien C), 7 *drif þene swet* (swetalm B, swalm CG MY) *aȝenward aromard þe heorte*; *þet is to siggen*, *þam ote altrie pinen þet God saffrede ote rode* 7 *þe swall schal setten*. — 5, *he hert* a case of ditto-graphy. — 6, after 'gall, bitterness' (NED., s.v.²) is obviously due to a misunderstanding of the original word (NED., latest example 1250); cf. l. 8. — 10, *dreȝ for loue lungung*; N (274.28) *dreori nor lungunge* (K, MY: *Dreori of lungung* B, *dreori of lungunge* G, *dreorischepe of lungunge* C). — 11. The stop after *Catel* should be omitted. — *þise ȝuen* etc.; N (274.29) and *þet of ham cloued ȝiuat* 7 *al þ of ham flowed* 7 *ȝroued* BC; similarly G MY) *deades dunt anon*, *baten 3if heo been isalued*. — After *anon* a full stop. — 12, *foote* apparently an error for *fende*; N (274.30), *Hæon þe ucont smit þideward*, *þwonne hit is iwis forto dreden*, and *nout for rot wunden*. — 14, *ȝelauȝschipp*; N (276.1) *ȝelautliche loue*. — 15 ff. N (276.2) *weretides salue*, *holmodnesse*; *uicidies salue*, *redunge and misliche werkes*, and *ȝostliche* (K) *arouren*; *ȝiscunges salue*, *ouerhoue of cordliche þinges*; *restschipes salue*, *arco heorte*. — 17, *aȝin lecherie* — l. 20 an addition. — 26 ff. N (276.9) . . . *unstreuete*. Nu, *kumet* (Ne *kumet* BCG MY) of *þe rettes swiuch þing ase [is] þerinne*. Of *þine flesches rettes heuð camet þerof*? *Kumet þerof smet of aromu*; *oter of swate healewi chasme* C)? *Deale*, Of¹ *te druie sprittles heret winberien*. *Deale drue sprittlen beoet win berien*. *Breres*, *rose blostmen* B; similarly CG MY). And *breres beoet rosen*, 7 *berien*, 7 *blostmen*. Mon, *þi flesch*, *houat frut beoet hit*, in *alle* (K) *his openunges*? *Amidden þe meste menke* (K) (menske C) of *þine nebbe*, *þet is*, *þet feirste* (K) *del bitweoncn smech mutes* 7 *neoses smet*, *we berest tu two þurles*, *ase þauk hit weren two priue þurles*? *Nert tu icumen of ful slim*? *Nert tu mid fulde al* (K) *ifulled* (uart tu fulite fette, *ne bist tu* B; similarly CG MY)? *Ne schalt tu beon warmes fude*? Nu u *uicih* etc. — 27, *comet þere* of should logically be understood as a predicate of

¹ Of should doubtless be omitted; cf. BCG, MY incorrectly takes the sentences as questions. — 15. It seems hard to realize what meaning LR has got out of the lines by rendering *del* as 'das Tal' (p. 38). — A dash should possibly be placed after the word and the first *þet* in l. 14 taken as a rel. referring to *nebbe*. — 18. Nu 'since, seeing that'; after *blenchen* a comma.

smel. — 30. *Sperua fluidum*; *N* 276.19) *Sperma es fluidum*. — 34. *Ac þat auilðeþ es etc.* has no sense; *N* 276.23 *Auh wostu hicut auilðeþ monnes feble ein þet is heic ichunden? þet he bihalt aduneward.* Aug. *Sicut . . . Al so ase hwa (K) bihalt to þeo þet heot of lare linc. þet maked him þunchen þet he is of heic linc. auh bihold etc.*

133. 2. *seip sint austin*; St. Augustine is the source of the following quotation. — 3. *Incentium*; *N* 276.24 *Sicut incentium* (K). — *eleccionis for elacionis*. — *sit cautela que*; *N* sic cautela est. — 9. *forþet-ting & encunngy*; *N* (278.6) *sunne & ignorance* (K); *þet is. unwisdom & unwiseþesse*. For ofte ðet (K) *ta weneþ þet heo god is euel, & soule murdre*. — 10. *liþh forto eusten in to synne* has apparently got out of place; it is perhaps a marginal addition erroneously inserted; cf. l. 11: *N* (278.9) *dred 3et þine woke kande þet is eð aworpen*. — 11. *N* (278.8) *Bihold mid wet ein þine schomefule sannen*. — 12. *þat* possibly for *þan*; *N* (278.10)¹ *þa*. — 14. *biwepn his enhapn. & dreðen etc.*: an omission has caused a break in the connection; cf. *N* (278.14 ff.) *þus. lo. þe holi men wifde, of þen odre monc . . . non wonderlich* (K) *ouerhoæ. auh biwepn his enhap. & dreðde etc.* — 16. A full stop after *grace*. — 17. *humilitatis for humilitas*. — 19. *N* (278.20) *edmodnesse is forkesting of wurdþeþe, & linc of lare hereword & of lounnesse*. — *lounnesse* the second *o* may stand for *e*. — 23. *N* (278.22) *þe þet is ambe. wituuten* (K) *hirc (sc. edmodnesse), worte gederen gode þeawres etc.* — 25 ff. an alteration of the original, defective in logic; cf. *N* (278.25) *þes one hit iborurn: þes one withawet þes deofles gracen smiten T. gracen C* of *helle, ase ure Lowrd seide to Saint Antonic etc.* — 26. *we* may accidentally repeated. — 28. *þe* should be supplied before *deuils*. — 29. 31. *hou miþt eueþ ang passen . . . þe þolemode man*; *N* (278.28, 29) *hwa mei . . . witen him . . . ? One þe edmode*; a similar illogical alteration occurs ll. 31, 32: *þe lowe Man of hert is so litel . . . he is so strong . . . þat al gostlich strengþe comþ þerof*; *N* (278.30, 31) *So litel (sutel BCG, sutel T My) þing is edmodnesse . . . þauh heo makie hirc so litel . . . heo is þauh þinge strengest, so þet of hirc is euerich gostlich strengeþe*. — 33. After *þerof* a full stop. — 34. The translation is an addition.

134. 2. *N* (280.4)² *þer ase edmodnesse is, þer . . . is Jesu Crist, þet is, his Feder wisdom, & his Feder strengeþe*. — 3. *Hou doþe etc.*: the connection has become abrupt owing to an omission: the original line immediately preceding is: *þurh þe strengeþe of edmodnesse he (sc. Jesu Crist) awerþ þene warse (þe þurs BT, þe þurse CG MY) of helle* *N* (280.7). — 4. *hy* for *hȳ*. — 5. A contraction of the original

¹ *N* 278.11 *of* is not needed. — 21. *lounnesse* 'low condition'.

² *N* 280.6 The comma after *is* to be struck out, *is . . . wuninde* being the def. tense of the verb; *inne* belongs to *þer*. — 16. It would seem more natural to put the inverted commas after *edmodnesse*. — 23. *C smiten hwa se*: 'this, with a comma instead of a full stop after *eorde*, l. 24, is evidently the true reading and punctuation' MY.

metaphor: *N* (280.10) *He iscih ha uole þe grimme wrastlare of helle breid up on his kupa. ⁊ wep, mid þe kumme turn, into godnesse, þat riched i þe tenden. He hef an heih monie, ⁊ irende abuten mid ham, ⁊ sweinde (swong BC, swong G, swang T My) ham þarah prude adan into helle grunde. — 7. N* (280.16) . . . *þene turn of edmodnesse, þet is, þe uallinde turn. And feol arom heouene to þer corde, ⁊ streiht etc. — 12. The connecting lines have been left out: N* (280.20) *On oder half, ase Job seid (K), he (sc. þe feond) ne mi, nor prude, ⁊et bote biholden heiv: Omme etc. — 15 ff. N* (280.22) . . . *heu brod ut of his sihte, þe wilde bor etc.; after uerlde a dash. After tosshes (16) some lines of the original have been omitted: . . . the standing is confidence in God's power; the falling is consciousness of one's own weakness — to consider oneself of small account and always look etc. — 17. A full stop after eize. — 20. An addition. — 21. in þise men: N* (282.5) *In hire, referring to edmodnesse in a passage left out in the revision. — 22. folowcand for flowcand: N* (282.6) *clowinde wellen. — 24. d' hert boluen etc. makes no sense; cf. N* (282.8) *Auh heorte to-bollen ⁊ to-sittollen, ⁊ ihouen on heih ase had — þeo heorte ne ethalt noue wete of Godes grace. — 27. N* (282.11) *At so, on etelich stiche, oder on etelich ecche (oter warch T) maket warte understonden heu butel wurd is prude etc. — 30. Pride erroneously for Oude; cf. p. 132.14. — 31. d' it is þine awen illogically introduced from the next line: N* (282.14) *Oudes saluc, ich seide, þet was feolanlich lue, and god rnuunge¹; ⁊ god wil, þer ase mihte of dede wouted. — 32. his sc. who loves: N* (282.16) *are.*

135. 1. *Lord what many* — 1. 3. somewhat disconnectedly inserted by the reviser; it would seem necessary to supply *þat* either before *heu* (2) or *wolde*; *þat þing here on erþe* is apparently redundant; it may be a scribal error. — 4. *Alia* for *Alicia*. — 7 ff. A fragmentary rendering with several inaccuracies; thus *hem* (9), without connection as it stands, originally occurs in the following context; . . . *þi strenete aȝen þe uound is al þet god þet oðre doot, ȝif þu hit wel unnest. Sikerliche ich ileue þet ne schal flesches fondunge . . . amcistre þe neuer ȝif þu ert surete ihorted . . . and lauest so inwardliche alle men ⁊ wammen . . . þet tu ert sori of hore ruel, ⁊ gled of hore god . . . enuen þet alle þet laniet þe lueden ham ase þe etc. N* (282.22); also *þerof* has been mechanically taken over from the original without regard to the lack of reference; cf. *N* (282.28) *ȝif þu hauest knif oter clout, mete oter drunch . . . enuen þet tu heuedest wote þerof, wið þen þet heo hit heuden*; the rest of the passage has been replaced by ll. 10, 11, repeated from p. 123.7. — 13 ff. *N* (284.6) . . . *þolomothesse: þet haueð þren steiren — heiv, ⁊ herre, ⁊*

¹ *My* 'doing them good'; *god rnuunge* and *god wil* are, however, doubtless co-ordinate and parallel in sense. I suggest 'well-wishing'; cf. l. 23. — 16. *þet hit maket oðres god ure god* etc. 'that it makes the good of (done by) another our good as well as his who does it'. — 22. *oðre* pl.

alre heist . . . *Heih is þe stire ȝif þu holdest for þine gulte : herre ȝif* etc. — 22 ff. abridged and differing from the original; cf. *N* (284.16) . . . *misedd þe : and nis þet iren (or BCT. ore G MY) awursed þet inwardd þe swarture 7 þe rahure so hit is oflure 7 more iriled? unt rasted þe swidere þ me hit seurest heard?* *Gold . seluer . Stel . Iren . al is or B :* similarly *GT MY*) *Gold and seoluer elensed him of hore dros iðe fure. Ȝif þu gederest dros þerinne, þet is aȝean kunde. Argentum . . . þe culiz þet was inolt iðe fure . . . wolde he . . . acarien his clensing fur . . . ? Al þes world is Goddes smitte . . . Fur : þet is, scheome 7 pine : þe belies : þet beot þeo þet missigged þe : þine humeres : þet beot þeo þet hermed þe :* most of the passage ll. 25—33 has nothing corresponding in the earlier version. — 26. After the first *hem* a full stop. — 30, *probatum* : *N* (284.19) *reprobatum*; cf. *Jer.*, VI. 30; *Argentum reprobum vocate eos.* — *hise se,* chosen.

136. 1. *N* (284.28) . . . *flagellum faciat Pater meus?* — 2 ff. *þenche on þis ensample* originally refers to the Latin quotation. The passage which follows is a perverted contraction of the original argument: cf. *N* (286.1) *Hæon dei of rihte is iset, ne dedd he machel scheome þe demare þet, a þis half þe isettu (K) deir, breked þe tries, 7 wrekedd him of þe, oðer of him saluen (K)? And heo is þet not wot þet domesdei is dei iset worte don alle men riht. Hold þe tries þeo lures . . . Ne do þu wot him (sc. demare) scheome, so þet tu worhweir wreche of his dome 7 nime to þin oȝene dome. Tico þinges beot . . . Hæo so euer on him self nined outor of þeos two, he robbed God 7 reaued. Gloriam . . . Mihi vindictam . . . Ert tu so wrot adt mon oðer wrot wammun þet tu wolt, forðe wreken þu, reauen God his strenght?* (cf. l. 18); the translations of the Biblical quotations have been added: ll. 10—29 have likewise been inserted mainly by the reviser; the latter part of the insertion is a repetition from p. 89.12 ff. — 7, *vindictam* (as in *N*) for *vindicta*. — 19. After *hem* a full stop. — 30. A colon should be put after *þis*. — 32. A full stop after *here*. — 34. and *ȝinþ* — p. 137.5 an addition by the reviser (cf. p. 49.22).

137. 7. *N* (286.21) *pagina sancta.* — 8. *Ac euer* — l. 12 mainly added. — 13 ff. A dash after *lurgesse*. — The original¹, having partly a personal application, has in the passages which follow been mutilated and the sense destroyed: thus, in l. 14 the saying of St. Gregory originally has reference to the vice of *Golnessre* (in *BT GT* beginning a new paragraph (*MY*)); cf. *N* (286.29) *Golnessre eumed of ȝiurnessre 7 of flesches rise : cor use Scint Gregorie scitl. Metc 7 drunch ouer rihte* etc. — 15, *blgydes þre tymes* corruptedly for *tened þreo teames* *N* (288.1); (*blgydes* may be a careless substitution for an original *hredes* or *hryges*); after *tymes* a colon. —

¹ *N* (286.27 *MS.*: *freolac* (K). — 28. It seems difficult to see the meaning of *MS.*'s translation; *oder freolac* obviously contrasts *Vreo iðeorted* (K); the comma after *Anker* should probably be struck out: an anchoress who is liberal in any other way etc.; cf. *MY* p. 67.

seeking of lustes: *N* (288,2) *lecherics lustes*. — 16. A full stop should be placed after *lustes*. — *we vnderstandeþ* etc.: *N* (288,4) ... *goluessie we hit neuer allunge elene acceint of flesches foundunge. Auh þet vnderstanded wel. þet þreo degre; beod þerinne. ase (K) Seint Bernard wiled. þe aornre etc.* — 19. *hij bispaten il* etc.: *N* (288,9) *heo bispaten (bispatlū B_G, bispaten C, bispaten T MY) hire mid hire¹ blake spelle (spekes B_GT, spekes C MY; ferdant maculis M), so þet heo nis nout wurde þet Jesu Crist, hire leofmon ... we cluppe hire we casse er hea ben iraschen.* — A full stop after *done*; so also after *away* (20). — 20. *culpgng.* with the exception of another instance in our text, p. 150,2, apparently unique, seems to contain a blending of the notion of 'striking' (dial. *culp* 'a hard blow' (EDD.); cf. NED., s.v. *Coup* sb.¹, v.²) and of that of 'sin, guilt' (OE. *culpa*, *culpian*): 'beating one's breast in confession of sin'. — 22, 23. After *lust* a semicolon: *N* (288,13) *whon ... þe delit kameð ap, ⁊ þe lust wæced. þeonne ... þer wæced wunde ⁊ drooped into þe soule. efter þet þe lust geð. ⁊ to delit þerinne. fardre ⁊ fadre.* — 24. *Sane* for *Sana*. — 26. *crescat* for *creascat*; cf. Gen. XLIX. 3, 4. — A full stop should be placed before *ruben* and the comma and paragraph-mark after it struck out, as the word does not belong to the quotation. — 27 ff. The original passage has again been garbled, and the lines, as they stand, are unconnected and rather void of sense: *N* (288,19) *Ruben, þu weode (K) þeof (þoht B_GT C (þocht), rous rouge penser Fr. MY), þu blodi delit, we wære þu neuer! Kausence, þet is skiles ȝetlange hwon þu delit ite luste is ȝon so oueruoð þet ter nis nan wiðsigginge. þ ter were na wiðsake T) ȝif þer were (ter were B_T, þer were G, þer nis C MY) eise norta fulfullen þe dede (to þe fole dede T, to fulle þe dede C). þis is hwon þe heorte drawed lust into hire (drahed to hire anlust B; similarly GCT MY), ase þing þet were amased (amained B, amained G, amuset CT MY), ⁊ foð on ase to wiken ⁊ forle leuþ þene neond inwiden, ⁊ leut hire self aduneward ... þeonne is þe kene (K) þet was er erah (eurre B_GT V, cuard C MY), — þeonne leaped to þet stod er acorrento, ⁊ bit deutes hile a Gudeð deore spuse. I wis deutes hile, car his ted beoð altrie, ase of ane wode dogge. David, ite sauter, cleoped hine dogge. Erne etc.* — The lines that follow have also been abridged. — 34. *what he* another instance of dittography. — 35. *in þi mouþe* illogical: *N* (290,6) ² *nim anon þene rode (K) stef, mid nennunge itine wude, ⁊ mid þe merke itine hond, mid þoakte itine heorte, ⁊ hot him at hetterliche etc.*

138. 2. *holde* cp *þine cizen*: *N* (290,10) *hef ap on heih (K) cion ⁊ londen ... gred (ȝete T) efter sakars.* — 9. *furwe*; not recorded

¹ For *hore*. — 14. *ase was þe spelle er; as wes spot ear BCG (er); so also T MY*. — 15. *hude* as p. 120,25 means 'skin'.

² *N* (290,5) *Aue* interj. 'Ah me!'; cf. NED., s.v. *Ah* 2, where the first example is given from 1592. — 16. *halsine* for *halsinde* BCG, *halsande* T MY. — 18. I take *him* as referring to *rode stef* and strike out the dash after *halve*. — 26. *ender* 'both'. — 292,13. *lettre* probably means 'text'; cf. NED., s.v. *Letter* 3.

in NED., nor, to my knowledge, anywhere else; apparently due to a scribal error. — 11. *wif so litel*; N (290.21) . . . *haron he wor so litel wurd* — for *þe licunge of a lust one hand hurle, cheupet þine soule*. — 12. *bihode* a scribal slip for *biholde*. — 19. Cf. Isaiah, II, 10: *Ingretere in petram, et abscondere in fossa humo*. — N (292.7) *tio into þe stone* . . . and *had þe ide doluene corde*; the passages which precede and follow have been abridged or changed. — 26. N (292.15) *He himself clepet þe toward þeos wunden*; *Veni columba* etc. — 27. Cf. Cant., II, 13, 14: *Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petre, in caverna macerie*. — 28. N (292.17) *Mi kulture, he seid, ure Lourrd, kum and had þe ide þurles of mine limen, and ide holes of mine side. Muchel lauede he etc.*

139. 2. *oifer zult* — 1, 3 inserted by the reviser. — 1. Cf. Lament., III, 65: *Dabis eis scutum etc.* — 5. N (292.23) *þa schult ziuen me, Lourrd, heorte-scheld aȝein þe neunde*; *þet heut þine swincfulu pinen*. — A dash may be put after *pene*. — 6. ff. A contraction of the original has in places destroyed the connection. — *þat he is oure schelde*; N (292.24) *þet heo* (sc. *pinen*) *swincfulu weren he scheawede hit soðliche inouh þo* (K) *he swelle ase blades swotes dropen etc.* — *ȝif* (7) should be changed to *sȝif*; *þerof* originally refers to *rode stef* in an omitted passage, N p. 292.28 ff.; a shield should be held up above the head or against the breast and not dragged behind; in like manner, if you wish that the holy rood-staff should be your shield, lift it up on high above the head of your heart against the enemy; the mere sight of it puts him to flight . . . If you give the enemy entrance at the beginning and are so far overcome that you can not hold this shield upon your heart, take at least St. Benedict's remedy etc.¹. — 8. Bennett cf. p. 96.7. — 10. N (294.12) *ȝ drunh . . . þet sarde likunge into smortunge*. — 11. of probably for *þe*; cf. pp. 128.24, 140.16. — After *likyng* a full stop. — N (294.13) *ȝif þa . . . slepinde werst þe, he wile gun to word upon þe . . . and bringen þe of fute þoubte into d lit of ful sunne* (last TC); and so he bringed þe al ouer into skiles ȝ thange. *þet is deaðliche* (K) *sunne, wiatuten þe dede*; ȝ so is ek þe delit of þe stinȝinde (stinkinde BCGT MY *lust wiatuten ground of þe werke, so longe* (K) *hit mei ilsten, haron þe skile ne ahted no lengre þer toȝeines*. — 13. *indicanda* for *indicanda*. — N (294.19) *delectatio esse morosa dum*. — 14. *recluditur* for *reclutatur*. — The explanation is an addition. — 15. N (294.20) *Vor þi . . . to tred þe neudre heaud, þet is, þe beginninge of his fondunge*. — 16. After *holde* a full stop. — 18. *suos* (as in N) for *tuos*; cf. Ps. CXXXVI, 9. —

¹ N 294.11) *grure blode*; *qure blod* BCT, *red blod* G MY; *grure* is evidently an inferior reading; adopted in Mr. Wörterb., where *qure* in analogous instances is considered as erroneous; cf. OE. *gyr, gor* STRAEM.-BR., NED. — 18. *so longe* K, *hit mei ilsten*; 'as' in M's translation to be omitted. — 21. *suster* sg.; *lered* pres. — 23 ff. Lit's argument on p. 6 is obviously based upon a misunderstanding; *hire* Mx 'herself') 1 refer to *fondunge* 22 and give to *widhall* the sense 'restrains, checks'; *heo* 25 plur. referring to *sturuges*. — 296.18 *bi* 'as regards'; so also Ro p. 127.

19. *N* (294.23) *Eadl is he, scid Danið, þet wiðhalt hire him T on crest, and to breked to þe stone þe creste sturanges hiron þet fleschs arised þeo hrale þet heo beoð 3unge. Ære Louerd is icleaped ston aor his treownesse.* Obviously an original *sturanges* has carelessly been misread and replaced by the meaningless *skirminge* (20). — 21. A colon should be placed after *cantivis*. Cf. Cant., II, 15: *Capite nobis vulpes parvulas, que demoliantur* (*N destruunt*) *vineas*: nam vinea nostra floruit. — 22. An omission has disturbed the connection: *N* (294.27) *Nimed . . . þe 3unge aores. þet beoð þe creste* (K) *prukanges þet sturied* (*strued* B; similarly CT: *destruet* G MY) *þe wineardes . . . þet beoð ure soulen.* — 23. *as þe vine* — *to þe vine* (29) an insertion. — After *frees* a dash. — 26. *it* illogically for *he*. — 27. A semi-colon after the first *vine*. — 30. *N* (296.1) *þe deouel is beorcunnes, and haueð asse kande; cor he is bihinden strong, and feble iðe beaueð, þet is, iðe arumite, and so is beore 7 asse. Ne 3if þu* (K) *him neaer in3ong.* — 31. *schulders* a mistaken rendering of the original *schalle*; cf. p. 150.23.26; *N* (296.4) *tep him oðe schalle, aor he is eorh ase beore þeron; and hie him so þeorceard, 7 ascur him so schreomliche . . . þet he holde* (K) *him ischend . . . cor he is þinge prudest etc.*

140. 1. *þat is* — *fele of hem* (4) has nothing corresponding in the original. — 3. *of* should probably be supplied before *anoþer*. — 4 ff. generalized fragments of the original passage; cf. *N* (296.9): as soon as your heart inclines with too much love toward any man, beware of the venom of the serpent. The woman truly said when with a single straw she set all her houses on fire, 'much comes of little': the spark does not immediately set the house on fire but grows from less to more; and the devil blows upon it as it increases. If a sight or a word should excite you, quench it with tears and with the blood of Christ before it inflames you so that you are unable to quench it; he who does not when he may etc. — 6. *beþ* for *be*, pres. subj. — 9. *Also aȝein couȝtise* — l. 28 an interpolation; cf. pp. 127, 128. — 29. A full stop after *schriþ*¹. — 31. *N* (298.9) *þis beoð* (sc. *milde*; *hwech hit schalle beon nu ase* two lines: *and cider is to-dealed; þe uorne o sir sturcenges; þe afor o sietene.* — *as men* — *for hunger* (33) inserted by the reviser. — 34. After *schuē* a colon. — 35. *of* seems due to a confusion of *tohwech* and *hwech*. — 37. *N* (298.15) . . . *maked us Godes children. And cider* (sc. of the divisions) *huned his þreo, Preone we nu alle. þe creste* (K) *þreo beoð alle ischeard we Judites deden.* — *Judg* for *Judyth*. — 38. The sense has been perverted by an omission: *N* (298.17) *Judit, þet is schriþ . . . slauh Oloferne, þet is, þe uerod of helle . . . Heo hockeð of his heaueð, 7 seoditen com and scheawede hit to þe hwech*

¹ *N* (298.1) *uorne for feorde* BCT (MY). — 3. To be read is *schriþ þe bihweeste* (K), *of hire schal beon* etc.; so also BCT MY. — 7. In the translation the full stop after 'confession' should be deleted. — 24. *oðe manne* 'by the man'.

preostes. *þeonne* is *þe* *uond* *ischend* *þeonne* *we* *scheawet* (K) etc. — A full stop should be put after *þende*.

141. 1. After *þende* a full stop; N (298.23) *His heuend is ihucked of . . . so some so* K *he* (sc. *monney*) *euer* is *riht sori* *uor* *his sunne*. γ *haueð* *schriþt* *on* *heorte*. — 4. *sciencie* for *consciencie*, the sign of abbreviation for *con* being evidently omitted; a full stop should be put after the word. — 6. *Vaga o* conveys no sense; cf. Judith, XIV, 15: *Vna mulier Hebraea fecit confusionem in domo regis Nabuchodonosor*. — *audif* for *judith*; similarly ll. 9, 15, 21, 28. — 7. *erþe*; *er þe*; the passage should logically connect with l. 5: the quotation in l. 6, as also in l. 4, differently placed in the original; cf. N (298.25) *And he is nouȝt þe ȝet ischend de heuete det* K *his heuend is ihud*, *use* *dude* *on* *erst* *Judit*, *er hit beo ischeawed*; *þet* *is*, *er þen þe muȝt ine schriþte do at þe heuend sunne*, *And nouȝt one þe sunne*, *and at þe beginnunge þerof*, *and at þe uorridetes þat brouden in þe sunne*, *þet is þe drofles heuend . . .*¹ *Vna mulier* etc. — 8. *þan he fleiȝþ* etc.; N (300.4) *þeonne elih his ferde anon ase dude Judit Olofernes*. If this reading is accepted, *elih* should apparently be taken as the imper., meaning 'put to flight' (Bosw.-T., s.v. *Fleón* II); so also *do* in l. 6 (omitted in the revision). The same meaning might be assigned to *fleiȝþ* in the revised text and *at* struck out after it. BCGT, however, omit *Judit* (MY) which is probably merely an uncorrected scribal error; then *elih* stands for *eliht* cf. *wriþ* p. 150.9. The phrase as given in *P* is due to a misunderstanding. — 10. A sign of interrogation after *þum*. — 12. The Latin quotation not in N. — *nostrum* for *noster*. — *ascendit* for *ascendet*; cf. Judges, I, 1, 2: *Quis ascendit ante nos contra Chananeum, et erit dux belli?* Dixitq. Dominus: *Iudas ascendet*; *ecce tradidi Terram in manus eius*. — 13. N (300.11) and K *I chulle ouer þes lond biȝechen in his* (sc. *Iudas*) *honden*. — 14. After *hondes* a full stop; similarly after *doþe* (15). — 16. N (300.14) . . . *þaron soule hete* *is* *forþoren* *eor* *weȝt* *T*, *þurh* *C* *eni* *deudlich* *sunne*, *þe* *sunfule* *is* *þe* *unwiȝtes* *lond*, *þet* *is* *are* *deudlich* *fo*, *and* *tis* *lond* *is* *Louerd* *hat* *biȝet* *MY* *uorðe* *biȝechen* *in* *Judases* *honden*, *uor* *þeron* *þet* *he* *go* *biuoreȝ*, *schriþt*, *to* *na*, *is* *ganfaneȝ* . . . *Godes* *ferde*, *þet* *houȝt* *gode* *þeannes* (K) etc.; the rest of the passage has also been abridged (N (300.20) . . . *Cannun*, *þe* *uondeð* *ferde* *of* *helle* . . . — 22 N (300.27) . . . *wideȝe* *schrude*, *þet* *was* *merke* *of* *seorawe*; *and* *seorawe* *his* *bote* *of* *sunne* *one*. — 23. An illogical addition; cf. l. 28. — 24. Cf. Judith, X, 2, 3: & *exiit* . . . & *lauit*. — 27. *erugo* as N (302.4); cf. Joel, II, 25; *eruca*. — 28. *lorue*; N (302.1) *at þet god þet we beþen uorþoreȝ þurh heuend sunne*; γ *bringet* *at* *aȝen* etc. — 29. N (302.5) . . .

¹ N 300.3 *to-treden* for *to-treden*. — 9. *þet* *tet* *fole* etc. an instance of anacoluthon; after *fole* a dash, after *aerde* 10 a comma. — 16, 17. The clauses are probably erroneously connected; I put a comma after *honden* 16, a full stop after *biuoreȝ* 17, and translate '... into J.'s hands provided that he go before; be the leader. Now, confession is the standard-bearer' etc.

Judit . . . *makede hire ain fairhede hire T widuten, ase schrift ded us widdumen, mid alle þe weire urnemenz þet biðcomēð blisse.* — It would be appropriate to put a full stop after *blis* and change *us* to *and N* (302.7). — 30. Cf. Zechariah. X. 6: & erunt sicut fuerunt quando non proieceram eos. — 32 ff. contracted and rather obscure; cf. N (302.10).¹ *þet þridde þing is, ðet (K) schrift ded to us saluen þe fræt of þis oðer two. se, wasched us; ȝet (ȝeldes T) us are laren, ȝ ended ham bode.* — *þet is, maket us Godes children. þis is biðcomēð þerþi þet Judas, in Genesis, biȝen of Jacob, Benjamin. Benjamin seið ase maȝe ase Sone of riht half. Iudas, þet is, schrift . . . þes (K) gostliche Iudas biȝet of Jacob his fader, þet is, ure Louerd, to beon his riht hondes sone, ȝ braken batēn ende þe crigate of heuene.* — 34. *now þeþil tellen* etc. has replaced some introductory remarks on the right manner of confession, giving sixteen characteristics treated more fully in the sequel. — 36. *ðe non oþer; N* (304.1) *Mon schal . . . wot werien (escusen T) him ne siggen, Ich* etc.

142. 3. *whan men seien a fore he is proude; the passage is rather obscure; the original has: Auh ful wel he is iȝuied (let of BCG, letes of T MY) heron eni seið þet he him makede aȝto sauegen, ase þauh he heuēde strenede, þet naȝet none* etc. N (304.6). I may tentatively suggest: *seien so, sore he is proude* (or can there be any connection with ON, *segga á 'charge'?*) — 5 ff. N (304.11) *ȝif þu seið þet þin austrēhte ne mahte nout elles, þu wrenchest þine sunne a God, þet makede þe swach þet tu, bi þine tale, wisttouden ne mabes.* The passage that follows, as far as *in þis manere* (13) has been inserted. — 16. *dūdicaremur* for *dūdicaremus*. — 18. A full stop after *þere*. — 19. N (304.18) . . . *accusandū peccatū : inde, terrenus iusticia : subtilis, patens horridum chaos inferni : desuper, iratus Iudex . . . mundus, Vir iustus saluabitur. Peccator* etc. — 23. N (304.21) *O þe one halwe, a domesdei schulen ure swarte sunnen biȝcopien (K) as . . . and an oðer half stant rihtwisnesse . . . dredful ȝ graueful aȝto biholden.* — 25. After *þe* a semi-colon: the stop after *þe* (26) should be struck out. — 26 ff. *erþe* is doubtless a misunderstanding of the original *corre* N (304.24), which seems to have gone out of use about the middle of the 13th cent. — The passage is abridged and changed: N (304.25) *ase softe as he (se, corre Demare) is her, ase herd he bið þer : and ase milde (K) ase he is an her, ase sturwe he bið þer — lomb þer ȝ lian þer, ase þe prophete witneð : Leo ragiet : quis non timebit? . . . Her we cleopied him lomb ase ofte ase we singeð, Agnus Dei . . . Nu . . . we schulen isen biȝen as þen ilke corre Demare, þet is, ec witnesse, ȝ wot alle are gottes.* — *storne*: no exactly analogous form seems to be on record: the third letter may be meant for *e*; cf. l. 27. — 28. Cf. John. I. 29: *Ecce agnus Dei, ecce qui tollit* etc.

¹ N (302.9) *sunge* for *sunegede* BCG (MY). — 11. ȝ ended ham bode 'and completes them both'. — 16. *biȝet* probably pres. : *biȝetēð*. — 304.16. The stop after *dome* should be struck out and placed after the next word which contrasts *her* in the preceding line.

143. 3. *mys here ha herne* etc.; *N* (306.5)¹ *Nis þæt þu þuonne hute þet herde word* (*heren þat harde word, þæt uarord TC*) etc. — *ha* (1) seems to be a scribal slip for *bot*. — 6. Cf. Matt., XXV, 41: *Discedite a me maledicti* etc. — 9. *fordade*; *N* (306.8) *uorhæren* (NED, latest example 1230), *T forhoheden*. — 15. *Ascendit* for *Ascendat*; *cogitet* for *cogitat* — 18. *carnis* for *carnifer*. — 19. ff. *Fu skylt sitteþ þere* etc.; the argument is illogical and confused; cf. l. 25: *N* (306.16) *þene, mon, of domesdre, ⁊ deme þer him salæn þas, a þisse wise*; let *skile sitten ase demare upon þe dom stal*; *kume þer efter uord his þouht*; *þouhtes mungeunge wrie him, ⁊ biclepie (K) him of misliche sunnen* . . . *His iurit hea iknown þaraþ, ⁊ bere him witnesse*; *Saþ hit is* . . . *Kume uord þer efter ferluc* etc. The rest of the passage has been abridged. — 23 ff. *he se, domes man*; *N* (306.26) *þe demare, þet is, skil*. — *hem* (24) inconsistent ntly for the sing.; similarly *hij* 23); in l. 24 *he* should logically be corrected to *hij*. — 21. *N* (306.29) . . . *hat* (sc. *þe demare*) *þet seoure þecosse (K) him wittinne þe heorte mid sore biroungunge*; so *þet him sawe ⁊ þine þet flesch witalen mid festen, ⁊ mid oter fleschliche sores*. — 25. *saþ* I regard as a mere scribal inadvertency for the corresponding word in the original: *N* (308.2) *eali is he ⁊ iseli* (cf. *alcaþ* for *alway* p. 115.16). — 27. Cf. *N* (308.3) *his in id ipsam*. — 29. *N* (308.7)² *Si tu accusas, Deus excusat*; *et uice uersa* — in illustration of the different methods of judging in God's court and in that of the shire.

144. 1. *Judij* for *Judith*; cf. l. 5. — 2. 5. *Marachies*; *N* (308.13) *Merachites*; cf. Judith, VIII, 1; . . . Judith vidua, quæ erat filia Merari. — 3 ff. The passage has been carelessly rendered and the sense destroyed. — *wedded Othomar* for the original *wunde a Thamar* *N* (308.13); cf. Gen., XXXVIII. Then *Merariht ⁊ Thamar boðe hea speliæt bitternesse a Ehren* . . . *bitter sor ⁊ schrift*. *þet an mot kamen of þet oter, ase Judit dade of Merariht, and boðe hea moten hea inuied somed, ase Judit ⁊ Thamar wren (K)*; *uor wader witalen oter nis motl (K) wurd, oter ladel*. *Fures ⁊ Zaram he boad hea neuere* etc. Thus, in l. 3 we should read *and for in*; after *schrift* a dash; in l. 4 the second *wif* must be corrected to *wifpouthen*; *Judif* etc. 5).

¹ *N* (306.1) *uorkuliinde* by *MX* in the glossary incorrectly rendered as 'tormenting' and connected with OE. *uercellan*; cf. p. 50.6. — 8. *uorhæren* 'avoided', 'shunned'. — 30. *surie* not 'sigh' *MX*; NED, s.v. *Sugh* 2, gives the sense as 'the distressing'; cf. p. 256.4.

² *N* 308.6 and *þe fule þet is icenwen*; so also the other MSS. *MY*; *C* by correction; *MX* misunderstands the passage — *þe* 70 is a dem. pron. and the meaning becomes perfectly clear if we understand as: 'he is convicted who confesses' *et damari qui fatetur M*. — 19. *uor hron þet* 'provided that' — 13. *Rg* p. 169 asserts *uuen* on to be 'not hitherto recorded'. The author has overlooked the number of instances given in Bosw.-T., s.v. *Wifian*, cf. p. 216.22. — 16. I take *bitter* as an adj., *sor* as a subst. 'grief', and put a dash after *schrift*. 19. *hea* is the subj. referring to *bitter sor ⁊ schrift*; 'they never beget *E* and *Z*'. The signification of the names is explained in an additional passage in *B MY*. — *gif me þenecht* *K* etc. 'if a man consider what mortal sin' etc.

corruptly added: cf. l. 1, 2: after *zarin* (6) — for *Zara* (Gen., XXXVIII, 30) — an omission: a full stop to be placed before *ngneþ*. — 13, *N* (310.1) *Ase to him, heu broet deade, Ase onout him is, he haueð isleien ham alle, and haueð þer ase heo liued euer, loðnesse of ham alle*. — 15, *cum* for *cum*: cf. Lament., I, 2. — 16, *spgæn*: *N* (310.4) *zeiden spi¹ him on*; in the reading of our text, if not to be regarded simply as a careless blunder, we seem to see an early cognate of dial. *spiur*, *spgæn* 'mockery, derision' which EDD. records from Sh.I. and Ork. — 20, The translation has been added. — 22, *enigentum* for *enigenti*. — 24, *Now by þis worde* — *in al þat þou doest* p. 145.6 an addition. — 25, 26, A dash after *childe* and after *mesure*. — 30, The first part of the quotation is from Philippians, IV, 4: the second from Ps. XXXVI, 4.

145. 8, After *unhanged* an omission: cf. l. 1, 17; *N* (310.16) *hu wolde his horte stonden?* — 12, Read *cum morte fedus*. — *rainus* for *inimicus*: cf. Isaiah, XXVIII, 15: *Percussimus* — *fecimus*. — 13, *N* (310.22) *we habbet troude iþluht deute, ⁊ foreward isteped mid helle*: cor *þis is þes froudes cheffure*: he *zined þe sunne, and tu ziaest him þine soule ⁊ ti bodi eke* etc. — 19, *þat is þousande hundreþ fairer*: *N* (310.30) *þet is an hundred sūt, ⁊c a þasent sūt betre* etc.; on p. 152.31 we find another instance of *hundreþ* in the same sense: 'a hundred times': parallels seem to be wanting. — 22, Cf. 2 Corinth., VI, 15: *Quæ autem conuentio Christi ad Belial?* — The quotation has been misplaced in the revision: it should properly come before the preceding sentence. — *N* (310.32) *ʒif þe king hearde* etc. — 25, *and to wecray*: *N* 312.1: *⁊ undeode bedden nord þis child in his warde, so þet let child self weorrede* etc. — 27, *N* (312.5) *Sori is he* (sc. *engel*) . . . *þeron undeode* (K) *teled us ford*, ⁊ *þeron we ure Gode Ueder weorred mid sunne, Ben we sorie þet we euer schulden wreciden sarch fider, ⁊ saccumen² sarchur wardein, þet wil ⁊ wered as euer wid þe unsceur* (*unseli B, unsinede C, unsegeur G, unschene T, maluois Fr, MY*) *gostes*: *nor elles euele us stode*. — 31, *N* (312.11) *Holdr we him weih us mid smelle of swote* (K) *werkes*: *and do we us ine his warde*. — 34 ff. After *dettour* may be put a dash: *N* (312.16) *wel is him þet so we* (sc. *þeron sori nor his sunnen, ⁊ weopan*): *nor wap is soule hete, Fre Lourrd deð toward us ase me ded to euel dettur*: *he nimeð lesse þen we ouen him, ⁊ is þatw wel iþuied, We ouen him blod* . . . *Me nimeð et euel dettur oten nor hweate*: *and ure Lourrd nimeð et us ure tearrs* etc.

146. 2, *aliȝth*: a *liȝth*. — *as þe gael dettour doþe* illogically for *as me doþe þe gael dettour*: cf. above. — 7, *test* — *we* cf. p. 73.12. — 8, *N* (314.1) . . . *to our monne, at of childhode*. — 9, *þat is* — *telle sum* (11) an insertion. — 13, *N* (314.5) . . . *þerefter a þe smeðe duste*:

¹ This is an interj. 'fie'; by *MX* incorrectly taken as imp. of OE. *spittan* Gloss.

² As on pp. 330.11, 398.12 'grieve, afflict': cf. Bosw.-T., s v. *Swieman*. — 19, *þahe* 'yet'. — 20, *hwat me ded ʒet*: *hu me ʒedded BTG* (*gedded*), *hwat mon ʒeddes T* 'what is commonly said' *MY*.

zij hit dasted swaete, heo elasked water þeron, ⁊ swooped hit ut awci after *al þet oðer*. — After *water* a full stop. — 17. *þat 3c ne ablypde* etc.: *N* (314.9) ⁊ *ne schulu heo* [sc. *likte þowhtes*] *nout þeonne* *abunden þe heorte* *rien*. *Þrouse heled* out (*Þrouse leives and þing T*), *he mured iscid nout*, nor¹ *when he heo þe skerre*, *with is iliche þen monne* etc. — 23. *of* should logically be supplied before *a synne*. — 27. After *helle* a full stop. — 28. *a noþer tyme*: *N* (314.25) *ow cherre*. — 31 ff. *N* (314.28) *Auh heoso hauret 3carne isouht alþ þe burnen of his heorte ⁊ ne ean of-sechen* (*rungi BG, rungge C, rungen T MY*) *more ut, 3if þer out eluted, hit is, ich hopiþ, icþ schriþf ischauen* at mid ten oðre, *hwan þer ne lið na 3emelaste abuten, and he wulde rein 3if he kude siggen more*. *Si consuevit* etc. — 32. *forȝiwe* evidently 'suggests': there seems to be no evidence of a related sense before 1600; cf. *NED.*, s.v. (one example); s.v. *Give* 22.

147. 1. *be* *sumpled*: *N* 316.6 ² *bisampled*: *NED.*, s.v. *Sample* v. 3, gives no instances of the simple vb. in the sense of 'illustrate, explain by examples' earlier than the 17th cent. — 3. *N* (316.7) *þet is toune of heaunge þet mon (K) tuked to wandre þet þing þet me halde swaete*. — 4. After *of* a mark of interrogation. — *N* (316.10) *Spee hire* (sc. *swum*) *scheome schandfuliche, ⁊ tw hire (hit TC) ut to wandre, al so ase þu wet wult schenden þene schucke* (*schurke TC*). — 5. *fulde*: *N* (316.13) *ful*. — 8. A full stop after *lorde*. The original has been contracted and the connection is somewhat abrupt: *N* (316.16) *3if þinc no eune fulne ful TC none, and bicleope þim sunne stear-naked; þet is, ne hele þu nawiht (ne lein þu þing T) of al þet lið þer abuten, þaah to fulne inc (K) mei siggen, Me ne þer wout wummen þe fulde dede bi his owne fulne none, Inowh* etc. — 10. *Sei þinges fallen to schriþf*: *N* (316.20) *Abuten sunne ligged si þinges (K) þet hit heled*. — 11. *tugges*: *N* (316.22) *to tugges*; if the reading of *T* is not due to an unintentional omission, this is an early instance of the simple word in abstract sense, in *NED.*, recorded only from the 18th cent.; cf. s.v. *To-tag*; *Tag* 9. — 13. After *dude* a full stop. — 15. *Ich haue spoken* etc.: *N* (316.25) *Ich am a wummen, and schuld mid rihte beon more scheomful worte habben ispeken ase ich spee, oðer idon ase ich dude* etc. — 18. *d han beu* etc. a confusion

¹ Thus I read the passage — 'he has told nothing for which he may be the purerer'; *BG* *nawiht for hwan he beo*, *C* *nawicht þarfore he beo*, *T* *na þing for hwi he beos MYN*. — 17. *swum* for *swine*. — 20. *þen* cannot belong to *gropunge*; *LR* p. 10.

² *N* 316.2 *hwan þer ne lið* etc. 'when if there is'. — 6. *ismoked*: *MX* translates 'touched upon' and assumes relationship with OE. *smæcan* *Gloss.*. This cannot be correct. The only possible connection seems to be with OE. *smocian*; the sense may be 'rendered obscure as by smoke'; *C* *ismacked?* cf. OE. *smacian* 'smack, pat, carress' *Bosw. T.* 11. *al so ase* 'just as'. — 16. *bicleope* 'accuse'. — 18. *ne mei*; *inc mei K*; evidently for *me mei*. — 25. *Unwreon* *Rg* (p. 104) regards as the first quite unmistakable instance of an inf. with imperative force; it should, however, be noted that the reading in *BG* is *unwreoh*, in *T* *Unwreoh* (*MY*; cf. p. 234.22, and this case like the rest of those given on the same page may be differently explained).

of the syntactical connection; cf. N (316.28) *Ich am on anere . . . and þet habbe . . .* ⁊ ouhte etc. — 20. *nawȝth nemyng þe name* etc.: N (318.3) *hit was mid swache maner* : ⁊ nemmen þeonne = *manach, pryncost, oðer clerk, and of þet hode* (ordre T^C). — 22. A dash after *stede*; a semi-colon after *chirche*: N (318.6) *þus ich pleiede, oðer spee ine chirche* etc. — 23. *spoken*: another break of logic: N (318.8) *spee þus oðer pleiede binaren worldliche men: binaren religiuse: in anere huse . . .* ⁊ weih holi þinge. *Ich custe him þer: ich hondlede (felde T) him ine swache stude*¹ etc. — 24. A colon after *tyne*. — 26. After *halyday* a semi-colon; so also after *chirche* (27) and after *strengþe* (28). — 29. *on þis wise*: N (318.22) *þeos samme I dude þus, ⁊ o þisse wise: þus I leornede hire crest* etc.: a semi-colon after *wise*. — 32. A colon should be put after *hou oft*: N (320.1) *Ich habbe þis þus ofte idun: icuned for to speken þus, ⁊ herenun swache spechen, ⁊ þenchen swache þowhtes: forȝemed (forȝeme C, for ȝeme T, forȝemen G My) þinges ⁊ forȝiten* etc. — 34. *drunken*: *hauē* might be understood: N (320.4) *drinken*.

148. 1. *hiȝ* an inconsistency: N (320.4)² . . . *þen need were (asked C)*: after *to* a semi-colon. — 3. A colon to be placed after *Cause*: N (320.9) *Cause is þe serte totagge, Cause is, hwi þu hit ddest . . . oðer þaruh huan it bigon: whan* may have been substituted for an original *huan*. — 4. *of* should doubtless be changed to *for*: N (320.10) . . . *uor delit* : ⁊ *for euel laue*. — 6. *for wraþþe* etc.: N (320.14) *of þisse worde* (K) *com oðer: of þisse dede, wredde ⁊ euele wordes. Sire, þe anchesun* (K) *is þis hwi þet euel ilested ȝet*. — 7. After *hert* a full stop; similarly after *oþer* in the next line, which is an abridgement of the original; cf. N (320.16 ff.) *Eucrich, efter þet he is, sigge þe totagges*. — *man ase limped to him: wunnon þet hire rined* etc. — 9. *aqua* for *aquam*. — 11. *þere inne*, owing to an omission, lacks connection: N (320.22) *ȝif colli schet ut of one rettes (schedules of a fat T, sched of an ret C), ȝet þer wule bileuen inne* etc. — 12. The context has been disturbed by a contraction: N (320.25) *Al so sched þine herte: . . . And ȝif þu ne dest nout* etc. — 16. *to* for *te*. — 17. *euerie þi self*: sc. *to þe pryncost, ine schrifte* N (320.30). — 19. N (322.4)³ *trussen al þi schendfulnesse o þine owne uerke, use me deit o þe þeone þet me let forto demen*. — 21. *qui* for *quid*. — *erant* for *crit*. — 23. *fumes* for *sanies*. — *be þere* should preferably

¹ MS's conception of the line cannot be right; as indicated by the punctuation in BGT (My) *oder mi sulf* connects with *him*. — 25. *fulliche 'foully'*. — 26. *sechen: seggen BCG, segge T* (My).

² N (320.7) MS: *þus ofte þis* (K). — 17. *none* refers to *totagges*; similarly *þeo* in the next line. — 24. *likur* 'fat'; cf. NED., s.v. *Liquor* 2 b (earliest example from 1559).

³ N (322.6) *trussen* 'go away' or possibly 'be hanged'; cf. NED., s.v. *Truss* 4 and 7 b (the earliest example in the former sense is given from 1362, in the latter from 1592). — 10. *to-wurpled* 'scattered' (STRATM.BR., hesitatingly). — 31. The comma after *hit* should be struck out, this being the obj. of the pass. verb; cf. NED., s.v. *Know* 3 d.

be transposed, — 24. *schendelik*: between *l* and *i* an *a* may have dropped out: *N* (322.9) *schendlac*, apparently not in use since the earlier part of the 13th cent. — *whan al schal ben etc.*: *N* (322.16) *whon . . . al þet fulde wrasum schewet him*, 7 *wringed al (al þe fulde schewes him 7 wringes al lat wrasum T) biuoren al þe wide worlde . . . nout one etc.* — 25. *ruse* seems to be a substitute for the original *wrasum* which was probably unintelligible to the reviser (STRATM.-BR.: Ancr. R., Orm., Curs. M.); it may mean 'boasting, vainglory' (ON. *brus*; Sc. *ruse* 14—16th cent.; cf. NED., s.v. *Roose*) and may possibly be intended as a rendering of the nonsensical Latin *funus* (23) — 26. *requiratur a nobis* *N* (322.14). — 27. *þe* probably for *þer*: *N* (322.15) . . . *enrich time schal ben þer irikened* — 28. A full stop to be placed after *dispended*. — *He* is without connection: in the original the reference is to *Seint Beornard* in an omitted line of translation: *N* (322.18) *He hefe isciē, use me þancheit, heru Adam etc.* — 29. *kykeham* for *lykeham*. — 30. After *how* a dash.

149. 1. *malice* for *malicie*. — 2. *Hij boren* — *þis* *þaght* 20 an interpolation. — 4. *he* indefinitely: a man. — 8, 9. A dash may be put after *synne* and after *loþ* 9. — 10. The first, third, and fourth *he* are identical with *he* in l. 4; the second refers to *þat oþer*. — 11. *þan he is*: sc. *þat oþer*; *for he is*: sc. 'a man'. — 17. After *saluacion* a full stop. — *he*: sc. *broþer*. — 22. *We schall* — *to schryft* (24 an addition. — 27. *Galbe* for *Galile* — *wel þerto lerne* a perversion of the original: *N* (322.26) . . . *so we inuident þet he use, ure Louerd wende oþt of of Galibe into Indee, Galibe speled herel, wote heru us þet we of þe worlde topehuose, 7 of sunne heelede K, oþt gon to schryfte*. — 28. *N* (322.29) *ofter wraouedes sacrament, 7 ofter sacrament of fuluht etc.* — 29 ff. *most* should possibly be added before *hateþ*: *N* (322.30) *þet þe deouel is lofest; use he haueþ to helic men himself, sorre his andoukes ibeon hit ikuoren*. Then *þif A be* (30) — *queneþ hym* (31) has been added and the first illustration in the original left out: *Wate a wech beon, et oue cherre, mid oue weure wet iblechēd; oter a sal clout herit wraschen?* *N* (322.31). The passages which follow have also been somewhat abridged¹.

150. 4. *N* (324.10) *þif saune bitimed bi rihte — anonriht, oter a morren*. — 6. After the first *shepe* a full stop. — *durst* — *seþ* an inconsistency in regard to tenses. — 7. *Oure dedlich fa — anunden es* (10) an insertion. — 12. *in a dicke*: *N* (324.15) *unidden þe berninde fure*. — 14, 16. *N* (324.16) *A wamon þet haueþ forloren hire wile, oter a sature his el, he seeked etc.* — 20 ff. *N* (324.21) *Howon gredie hundes stondeþ biuoren þe borde, nis hit need ȝerde? Ase ofte ase on keched þourard þe 7 biuimed þe þine mete, nattu ase ofte smiten? . . . use ofte ase þe hond of helle keched ei god from þe, smit him anonriht mid te ȝerde of tunge schryfte; and smit hine so*

¹ *N* (324.2) 7 *nult nout* 'and thou wilt not'. — 8. *þet me ne mei alle siggen* 'all of which we cannot tell'. — 13. *holde* pa. t. subj. — 23. *heo* pl

luterliche *bet* him *lodin* to *suerchen* *eft* to *be* etc. — 27. he apparently an error for *3c*; not in *N*.

151. 2. *is be deuels goud* etc.: *N* (326.8) *saune* is *bes droefes* *seih bet* he *giard* to *guel*, 7 to *okere* of *pine*. — 7 ff. *N* (326.13) ... *bet no ping bet* he *euer ded* *nis* *Gode* *licuarde* *ne* *ieweme*. *Jeremie*. *Alieu* etc. — 10. Cf. Hosea VII. 9; ... *robur* *eius*. — The explanation has been added; similarly l. 20. — 14. *Ectus* for *Eccas*; *Ecclesiasticus*; so also l. 17; cf. *Eclus.*, V. 8; *Non tardes conuerti ad Dominum*, & *ne differas de die in diem*. — 16. After *guel* an omission: *N* (326.17) *he ne* *mei* *uel* *penchen* *bate* *euer* *on* (*auw* *T*) *of* *his* *seruense* ... *gracen* *nor* *his* *eche* (*warche* *T*) *and* *granden* *nor* *his* *stiche* *more* *pen* etc. — 17. *N* (326.20) *Confiteberis et aines*; Cf. *Eclus.*, XVII. 27; *Confiteberis viuentis, viuentis & sanus confiteberis* etc. — 18. The stop after *pat* should be placed after *fifte* (17) instead. — *in stygache* etc.: *N* (326.22) *under be* *scharcke*: *Sarge* etc. — 20. The translation added. — 22. *Principiis obsta, sero medicina paratur* *N* (326.23), quoted from Ovid's Remedy of Love (*Mx*). — 23. The first *is* should be struck out; cf. l. 15. — *betokener*: *N* (326.23)¹ *bet bitokened bi Lazre*; the reading of *P* probably a scribal slip for *bitokenen* or else it is actually intended as a subst.: 'he who or that which betokens or indicates'; *This worde* forego *being* a *betokener* of *time*, *excludeth* ... *et* *ruitie* (1587; earliest example in *NED.*, s.v. *Betokener*); *there* is should be understood as the pred. — 24. to *schewe* *pat* *it* *is* *strong* etc.: cf. l. 27; *N* (326.25) *pat* (sc. *Lazre*) *stanc* *so* *long* *he* *heside* *ilien* *i* *per* *corde*. — 29. *fram* for *quam*. — 30. *arewelich*: *N* (328.3) *eruelliche* (*K*). *TC* *armliche*. — 32 *pat* should be supplied before *ugs*.

152. 2. *in be fendes seruise* etc.: *N* (328.8) *So me deoppre waded into be ucondes leie uenue* (*wades ide deouels lei uure* *T*), *so me kamed later* *up*. — 5. *heizer*: *N* (328.10)² *so me ear biginneit* etc.; cf. *NED.*, s.v. *High*, adv. 4 b.: 'far back, early'; the earliest quotation showing this sense is from 1613. — 7. *N* (328.12) ... *nie reians*, 7 *monie* *nuu* *per* *boet*, *hwi* *schrift* *ouh* *forte* *been* *imaked* *euer* *on* *hilde*. — 9. *edonlich*: *N* (328.14) *edmod*; the faulty form is possibly due to a misunderstanding of the original word which, at the date of the revision, had doubtless long been out of common use (*NED.*, latest example 1275); the necessity of an explanation has also been felt: cf., however, *edmodnesse* p. 71.10, 11. — *pat* is *lowelich* — *by* *his* *chaffare* (19)

¹ *N* (326.24) *MS.*; *ping* (*K*). — 27. *Mx* in his glossary enters *meingde* s.v. *meuen* and accordingly regards *his blod* as an interpolation (foot-note f); this is an error; the verb is the pa. t. of *mengen* and the phrase seems to be one of quite established use, with the sense of 'disturb, agitate'; cf. *NED.*, s.v. *Meng* 3; *Mr* *Wörterb.*, s.v. *Mengen* 7; *B* 7; *risede* 7 *meingde* *him* *seoluen* ('trembled and was disturbed'); similarly *GCT* (*My*).

² *N* (328.7) *so euerich* *on* 'thus every one'. — 9. *be ucondes leie uenue* cf. p. 96.24. — 22. *riterokes*: the first element is wrongly connected by *Mx* (*Gloss*) with OE. *hrift*; no doubt it is related to *fitter* 'break into small fragments', *jittered* pa. pple., *fitters* sb. pl.; cf. *NED.*, s.vv.

changed and enlarged by the reviser. — After *lowelich* a dash. — 17. *Puplican* for *Puplicans* owing to the following initial; cf. p. 96.7. — 19. ff. a contraction of the original passage; cf. N (328.17) *Edmoldesse is iliche þeos kointe harloz (cointe harloz) To þæt schewet ford hore gulefeste (gule feste) To ⁊ hore clounde arweisen . . . in rieche manne rien, nor heo schulden habben reonte of him, ⁊ ȝiuen ham god þe eafter. Heo hadet eke hore ihoh clotes etc.*; cf. l. 23. — 22. *þe hore man of hert*; N (328.23) *edmolde*. — 23. N (330.1) *mid iseli treowdise heo se. edmolde* but¹ *eare hire god, ⁊ schewet ford hire powerte, ⁊ put ford hire canne, weopinde ⁊ graminde, biawren Godes rien; ⁊ halsed etc.* — 24. *hailsch* 'implore, beseech', a sense apparently not noted elsewhere; an intermingling of forms and meanings of *hailse* < ON, *hailsa* 'greet, salute' and *halse* < OE, *hwalasian* 'implore, entreat' is evidently to be assumed; cf. NED., s.v. *Hailse*, *Halse* v.¹; Mr Wörterb., s.v. *Hailsen*; P. Pl., Gloss., s.v. *Hailse*, *Halsede*; Notes, p. 107; Cath. Angl., s.v. *Hailse*; BJÖRKMAN, *Loan-words*, p. 44. — *deuore* for *derwoife*. — 26. *by his dere spouse etc.*; N (330.6) *nor þe deuore driwere þæt he haured to his deore spase, þæt is, to þe cleane soule*. — 28. *hem* illogically for *hym*. — After *howe* a full stop. — The original altered and *ȝe seen* — to *hym* (29) added; cf. N (330.8 ff.); thus she (sc. humility) adjures our Lord and cries for help to her festering sore; and he cannot grieve her heart with a refusal, since he is so exceedingly bountiful etc. — 29, 30. *ȝes þere munan . . . so leef to ȝiuen as hym is* a blending of personal and impersonal constructions; cf. NED., s.v. *liel* 2; EINENKEL, *Streifzüge*, p. 111 f.

153. 1. *Nafles man schal* — l. 19 mainly inserted; *And manig* (13) — *is gaet* (14) a fragmentary passage corresponding to N (330.14 ff. — 10. *ȝine* cf. 129.9. — 14 ff. cf. p. 56.15 ff. — 20. *ðr bitoknch* etc.; N (330.18) *Bi þen þæt tet þole of Iscael wende þurabut þe vrude see; þæt was read ⁊ bitter, is bitocned þæt we etc.* — 23. *þe schame þæt we deden*; N (330.22) *þæt forȝeten scheme þe we deden þe dede ⁊ to samn biawren Godes sihte*. — 24. A full stop to be placed after *eigen*. — 27. N (330.25) *wid haram we schulden rihten alle are deden*. — *sche* apparently a scribal error for *schem*; N (330.26) *Schemm*.

154. 1. *for it likeþ* — *þere of* 2 an addition. — 2 ff. *Schrift* is a sacrament etc. a contraction which has disturbed the original argument; N (330.30) *Schrift is a sacrament þæt haured is a sacrament, ⁊ eac sacrament haured BG; similarly TC MY one ilmesse widuten of þen þinge þæt hit wached widunnen; aso hit is ine fulahle, þe wassunke ine fulahle widuten bitocned þe wassunke of þe soule widunnen. At so is of schrift, þe wrike eac of þe wibla maked to understunden þæt te soule þæt was blow, ⁊ wifib bote dead hean, haured ickiht wir hean, ⁊ is treuded þere*. To restore the purport of

¹ BG *truandise*, *huded*, similarly CT MY. — s. *ouuile* cf. p. 238.18 — 9, 10. *moeseise*, *seke* perhaps 'distress, illness'.

the original we may supply *of* before *þat* (3) and assign to *schearþ* a sense related to that given in NED., s.v. Show 3: 'to perform openly': *If thou wght correcte euy man schewe it not by vyolence* (1477); or else it might appropriately be changed to *cheurþ* 'accomplishes, performs': cf. NED., s.v. Cheve 6. — 5. *jeremie* in accordance with *N* (332.6); *TC* correctly *Jerome*. — 8. *for euer ich was adrudd* etc.: *N* 332.8 *for euer is sum of þe circumstances* (dotagges BCGTMY) *forðiten* — 9. After *forðiten* a full stop. — 10. *laudabiles* for *laudabili*; *non* for *si*. — 12. *were* for *worþe*. — 15. *N* (332.13) *Auk his merci toward us weicht euer more þen þet rihte warure*. — & *ouer gôþ* — 1. 17 an addition. — 16. After *juggement*; I put a semi-colon, after *lyue* a dash. — 18. *sorowful*; *N* (332.15) *hopeful*. — 18. 19. *as*; *N* (332.15) *at þet*. — 21. A dash after *stones*. — 22 ff. The original passage reads: *N* (332.18) *þe needere þet lid stalle*, τ *bered heu* charge *bitorned ferlac*, *þet teied*¹ *man from sunne*, τ *is theuegey* (*iheneget T*, *iheneget C*) *her mid herde worte beon ewite of herdre*, *þe eare ston bitorned hope þet corned* (τ turns *T*) τ *sturd hire eare ine gode werkes*, *mid trust of manchele mede*. — 24. *hem* inconsistently for the sing. — 25. *weery* an unsatisfactory reading for *hope*; cf. ll. 19, 29.

155. 1. *presumpcion* for *presumpcionem*. — 2. *general* for *degeneral*. — *presumpcion* for *presumpcionem*. — 5. *astow seest* etc. differing from the earlier versions; cf. *N* (332.26) *antrust and ouertrust*, *beut þes deofles tristren . . . stristre* (*K*) *is þer me sit* (*mon luttres T*) *mid þe greahundes forte kepen þe hearde* (*heare B*, *hare CT*, *best G MY*), *after tillen þe nettes aȝen ham tilled* . . . *him BCG*, *tildes* . . . *him T*). *Toward ou of þeas twe is at þet he sleated*; *eor þer beut his nettes*, τ *þer beut his greahundes*, *antrust* τ *ouertrust*, *igedered togederes* . . . *Mid dred wĩdute hope*, *þet is mid antrust*, *wes Keimes* (*Caynes TC*) *schrift*, τ *Anduses* . . .² *wĩdute dred*, *mid ouertrust*, *is þes enisclies sawe* (*sake T*) *þet David seĩt* (*þe seĩt BCT*, *þat seĩt G MY*), *i þe sauter*, *Secundum* etc.; cf. *P* p. 157.1; thus, the rest of this and also the following page are an addition by the reviser. — & might be struck out or changed to *he*. — 8. A colon after *fende*. — *whan hope* for *wanhope*. — 20. Something like *of heuen and* has obviously been omitted after *lord*.

156. 1. ff. cf. p. 50.4 ff. — 15. *CT*, James, II, 10: *Quicumque autem totam legem seruauerit, offendat autem in vno, factus est omnium reus*. — 22. After *hem* a full stop. — 23. Cf. Ezek., III, 26: . . .

¹ *teied* 'ties'. — 20. *theuegey* evidently a scribal error. — 23, 26. *antrusten*, *ouertrusten* by *MX* taken as verbs; so also in NED., s.v. *Overtrust* v.; I am inclined to regard the words as adjectives; cf. KLEE, *Nom. Stammbildungslehre*, § 199.

² *MX*'s transcription and translation are unsatisfactory; *K*: *rtēn über-geschr., mid rut. am Rande nachgetr.*; thus a full stop should be placed after *worwerden*, *uten* and *mid antrust* omitted, and the stop struck out. *B wĩd hope wĩd ute dred*, *þet is wĩd ouertrust*; similarly *GCT* (MY). — 8. *grim* 'cruel, harsh'.

two, & eris mutus, nec quasi vir obiurgans: quia . . . — 24. *feltten* 'fix, stick, cause to adhere'; this widened sense appears to be unique; the examples given in NED., s.v. *Felt*, with the exception of one quotation from 1325 ('lined with felt') are of a later date; see also s.v. *Felter*. — 25. The second *þi* for *þe* — *To sirich men . . . it most be*; the syntactical confusion may have arisen through a blending of constructions: *it most* — *it is needful*. To would better be left out. — 27. *þorouȝ* apparently an error for *þeiȝ*. — 28. *an aunte it is gret* etc.; the meaning does not seem to be quite clear: *aunte* should probably be taken to mean 'wonder, prodigy' (NED., s.v. *Adventure* 5; but then the word-order is rather striking; or else *an aunte* is to be connected with *ȝif*, and *wonder or doute* supplied after *gret*. — 32. After *ȝsawed* a semi-colon. — *en egre* 'provoke, incite'; NED., s.v. *Eneager*, gives only two examples, the earliest from 1594 with the sense 'irritate, whet (an appetite)'; the former of these senses occurs below, p. 157.5.

157. 2. *he* sc. the presumptuous man. — 4. *N* 334.11 *After worstest he elapet þe overtrusti, unbileneȝ. þe unbileneȝe* — *mid þron gremet he God Almihti?* . . . *mid tet þet he seid, þet he nule nout etc.* — *he* refers to David. — 7 ff. *N* 334.17 . . . *þe oder, þet is undrust, binimȝt him his milce. And so heo beoȝt unbe worte wordan God sult; for God ne makte nout beon wiȝuten rihtwisnessi ne wiȝuten milce. Nu, þronne, heauche undraunes beoȝt eȝunge to þeos þet wultȝt awellen God, on þore ȝule wise! Ȝif þu et to trusti, ȝ holdest God to nesche worta awreken sanne; sanne liket him, bi þine tale. Anh bihold ha he awreke him of his heih engel etc.*; after *awreks* (9) a colon; the following passage as far as l. 20 is mainly an addition. — 10. *he* an inconsistency of number. — 14. *þau* possibly for *þat*. — 16. A colon after *Eue*. — 17. *he* to be understood as the subj. of *ȝuȝet*; cf. l. 20. — 20. The example of Sodom and Gomorrah has been omitted in the revision; cf. *N* 334.24. — 22 ff. The original passage corresponding to ll. 22—30 reads: *hu he ine his owne uole Israhel, his deorling, hu grimliche he awreke him, ase oft ase heo agatten. Dathan and Abiron, Chere and his ȝenȝ: þe outȝe also þet he sloth bi nonne feole TC þusende oft, uor hore græchunge* *N* 334.28. — 23. *Daton* for *Dathan*; cf. Num., XVI. — 24. After *kynde* may be put a dash. — 25, 26. *rechels*. *Fatt* read *rechels-fatt*; there is evidently a misunderstanding. *Fatt* probably having been taken as a proper name; after *Fatt* may be placed a dash, as *his* should refer to *Daton* (23). *Dathan atque Abiron filij Eliab*, v. 1; *forþa þat* might be supplied before *hiȝ* (26). — 33 ff. The examples of *dauid* and *mardelegu* have been added by the reviser who has abridged the preceding lines.

158. 4. *N* 336.10 . . . *to wise monne imaked, of unkyte saunen* etc. — 5. A dash before *nough* and after *meu*. — *ne relaus* = l. 7 inserted. — 6. *relaus* for *relatious*; the sense is obviously 'depraved, wicked', the first example of which is given from 1550 in NED., s.v. *Villainous* 1 b. — *he* should logically be corrected to *ne*. — 8, 9. There

is apparently an omission: a verb, *sage* or *seche*, should be understood, the second it might appropriately be changed to *all*. — N (336.12) *Bigin noueast et prude*, τ *sech alle þe boues þerof* . . . *þere falle to þe*. *þer after al so of onde* : τ *go so aduwardes bi reure* τ *bi reure*, *nor tu kame to þu laste*, τ *death togeder al þere team ander þe moder*. — 14. N (336.20) *Bonorum meritum* . . . *agnosce*. — 15 ff. N (336.21) *Kande of gode heorte* is to beon affraid of summe, *þer ase non nis ofte* : *oder wien swader his summe sammacheve* K; *þen he þurfe*. *Weien hit to lufel is ase euel*, *oder wese*. *þe middel weie of mesure is euer guldene*. *Drede we as euer*; *for ofte we wened to don* . . . τ *ofte we wened wel to donne* τ *don al to circude*. *Sigge we etc*. It seems most natural to connect *of þe loue Man of hert* with *Goude*, and take the phrase as rendering the corrupt *Bonorum meritum* the order of the words might be altered; *gylt* may be the object of *ben aknowen* (cf. p. 126.21; NED., s.v. Acknow + c); or else we should supply *of*, unless *hert gylt* is intended as a compound. — 18. A semi-colon to be placed after *wers*. — 20. N (338.1) *nostrum*. — *alio* for *aliquo*. — 21. N (338.2) *non placere Deo*, *aut certe displicere*. *Paulus* : *Scio quid uen est etc.*; cf. 1. 32. — 22. N (338.3) *No god in us nis of us etc.* — 26. *þei; j wolde þat non it wist etc.*; N (338.7) *oder lete wel þerof*¹ *þunh ne non hit nith* : *oder wolde þet ei hit wiste*; thus *j wolde þat* apparently an anticipation. — 28. *seuueleslich* for *zenuchteslich*; N (338.8) *zenuuelesliche*. — 29. *þat litel etc.*; N (338.10) *þet hit mei lufel beken God*, *and oder T; misliken ofte*. — 30. After *marȝth* a full stop. — *swich holy men*; N (338.11) *þe holi man*, referring to St. Anselm, to whom is ascribed the original passage corresponding to *And whan etc.*, ll. 23 ff. — 31. A full stop after *sage*. — 32. Cf. Rom., VII, 18: *Scio enim quia non habitat in me, hoc est in carne mea, bonum*. — 33. — p. 160.5 interpolated.

159. 9. *and þe more* — *asein to hym* (10) parenthetical. — 11. The stop after *godspel* to be taken as a colon. — 12. *hs* for *his*. — *penance* for *penitenc*. — 16 ff. The connection does not seem quite clear: either the stop after *cristendom* (16) should be taken as a colon and a semi-colon put after *repentance* (17); so also etc.; or else *ac* might be changed to *ee* and a dash be placed before it. — 18. *of* after *mede* should be omitted. — 20. There seems to be an omission after *nyghel*. — 22. A full stop after *his*. — 23. Cf. Ps. LXI, 13: *tu (sc. Dominus) reddes* . . . — 31. After *dede* a dash:

¹ No stop after *þerof*: 'or think highly (am proud of it although no man knows it; or I wish' etc. — 15. *þe hwile þet tu etc.*; Rg (p. 7): *solange du irdend etwas zu sagen weisst* etc. — 19. *him lied þe wrench*: MX's translation ('the proverb... applyeth to him') cannot be right; *wrench* in my opinion can mean nothing but 'trick' and *lied* must be a pres. form of *leogen*, *lizen* 'lies, fails' (cf. *T*); *þet* is probably a consecutive conj.: 'so that he can not when he wants' etc. — 21, 22. *B* reads *were his, as he bere hire in his purs*, to *neomen up o grace þriu*, *G were his to neomen uppen grace aruen*; CT agree with N (MY). — 25. In the translation the clauses are wrongly connected; the punctuation in the text should be preserved.

þise þat haue ned should be connected with *þede a cloþe* 28. — 33. *orasker* cf. p. 176.11; the word is apparently known only from Prompt. Parv.; cf. BJÖRKMAN, *Loan-words*, p. 245.

160. 1. After *sgum* we may put a dash. — 2, 3. *her* — *þattow* looks like a lack of consistency. — A full stop after *rede*. — 6. N (338.14) *Schrift out to beon willes; þet is, willeliche, lareined (unfreind BGT, unfreind C MY), and nout idrauen of þe, ase þaþh hit were þin antowkes. þe hwaðe þet to caust sinnen out oht T, ent C, seiv al unasked. Me u schal asken etc.* — 9. *Ac his schrift fader* — *he ne can hem nargþ* 15 has nothing corresponding in the earlier versions. — 15. The original connection has been lost; cf. N (338.18) *On oþer half, moni man abit to schriuen him aort þe nede tippe. Aah ofte him liet þe wrench lihen hisc wrenches T, lizeþ þe wrench C, þet he ne mei þraun he wale, þe wolde þe K hwaðe þet he moute.* — 18 ff. N (338.24) *þraun God beot aþeles T þe, reched forð mid hoðe honden; vor wüldraue he his hond, þu meþ K laken oþer, 3if euel oðer oðer þing ut nendes T, ned C þe to schrift.* — 20. *a Poule seiþ* — *wel to do* 22 has been added. — 22. A full stop after *do*. — 23. *confessio* — *Schrift*; N 338.26 *scritia* — *scritises*. — 24. After *neare* a full stop. — 29 ff. *schal þlowe my flesch*; possibly *my flesch* is meant as an appositional parenthesis; probably, however, the reading is to be set down as a mere blunder; cf. N (340.5)¹ *Mi flesch is iflured ⁊ brennen al neuwe, uor ich challe schriuen me, ⁊ herien God willes.* The rest of the passage has been abridged and altered. N reads: *Wel seið he, is iflured; corte bitornen K wilschrift; vor þe corte al unnet (MS.; alunnet (K, ⁊ þe trean K also, opined him ⁊ bringet forð misliche flures, Edmudnesse, ⁊ abstynence, kalure unloþnesse, ⁊ oter swache (K uorta; beut fiere im Godes eun, ⁊ swote smellinde flures im Godes neuse. In Cantwis, Flores, . . . Of him, þet is, of swache flures make þu his herbarare herbeurhe B, erber C, herberhe T, herbere G MY) wüldraue þe saluen; vor his delices etc.* 8

161. 5. Cf. Prov., VIII. 34; & delicia mea esse, cum filiis hominum. — 10, 11 added. — 14. N 340.29 *kancu aȝen to schrift*. The passage has been abridged in the revision. — 15. N 342.1 *Go, eved ure Lourd . . . Lo! þas ne askede he non oðer sickeresse.* — 17 ff. A full stop after *longe*; a colon after *sgumes* 18. The passage confusedly renders the original; cf. N 342.4 *Of þif þinges, mid þine þowhte, gedere þin samon. Of al þin clib, of childhede, of ȝureichhede; gedere al togederes. þer oþer gedere þe staden þet tu wandest inne; ⁊ þenþ ȝorne hwað þu darest in ouriche stude sunder-*

¹ N 340.1) *B bitere is a þene no*, similarly *GTC*; this MY foot note takes to mean 'better is ever than never, i. e. any time than no time'; it may be questioned whether MS's suggestion p. 339 foot-note b 'better is one than none' would not more closely give the literal meaning. — 9. *un loðnesse* 'innocence'. — *fiere* belongs to *uertuz*, not to *flures*. — 17, 18 *bitmod*, *mei* K 'happens, is able'. — 19. *odre* pl. — 24. A comma after *stom*.

tich, τ in *cariche elde*, *per* after *sech al ut*, τ to-tradde trade BG, tradde CT MX; *pine saunen*, bi¹ *pine eif wittes*; *per* after *bi alle pe times* *pet* (i hruch TC) *tu haunst wile isunged*; τ *ine hruche* *hu haunst most isunged*, *oder oftest*; *a last sanderliche*, *bi daures and bi tiden*, — 21 ff. a contraction of the original passage; cf. N (342.12 ff.) — 22, *of* should apparently be supplied before *schrift*, — 23, CT, N (342.21) *Mine home sauren*, *peas fifte dole*, *pet is of schrift*, *lumped to alle men iliche*, *Vordi ne arandri zo nout pet ich toward on nometliche nabbe nout ispeken i pisse dole*, *Hubbed*, *paub*, *to over bihoue*, *pesue litle lute ende*, *of alle kudde* τ *kude saunen*; *use of prude* etc. — 25, A dash should be placed after *lyf*; cf. l. 34. — 26, After *semeleshede* a comma; *of* kept from the original; similarly l. 31. — 29, *silence breken*; N (344.1 ² *of silence ibroken*; *broken* should possibly be regarded as the pa. pple., of which EDD. gives the w. Yks.-form *brecken*, — *sizth to lunge* etc.; N (344.1 *of sitten to lunge et furle*, — 33, The adv. use of *semdes* may be regarded as due to an inadvertency as similar instances seem to be wanting, — 34, After *semeleshede* a dash.

162. 1, N (344.9) ... *schrine hire eues a wike eth teste*, — 2, *nouyth pe test* — *to helpe* (3) an addition, — In *drepe* the third letter should probably be read as *o*, — 4, N (344.12) *Auth al pet schrift ne schreaped nout of* — *al he wule a domesdei reden ful reudetliche* *brekene* τ *rede ful witterliche T*; *worte bielepien pe mude*, *O word ne schul per wouten*, *Na peonne ich reude* etc. — 5 ff. After *argumen* a sign of exclamation; after *foungynes* (6) a colon; N (344.18) *To cariche preoste mei anre schriuen hire of seuche openliche watterliche TC* *saunen pet to alle men binallet*; *anh ful trusti* τ *ful siker heo schul heon of pe preostes godnesse* (*godlice TC*) *pet heo allunge schreawed to hu hire stant abaten cleschliche tanturians*, *5if heo him hauct*; *oder 5if heo is mid him is swa T* *trawded* etc. — 8, A full stop after *ofer*, — 9, A semi-colon should be placed after *hau*, — 10, N (344.24) *clesches fondunge* ... *goid to word up me*, *furah mine feblete* (K) (*peufange B*; similarly CG MY), *Ich am of dred teste I go driuinde oterchrales to swate northward ape fule foudtes*, *and fule umbestand*; *use paub ich handede efter likunge*, *Ich muhte*, *furah Godes strenweite*, *scheken ham ofte of me*, *5if ich were cariche* τ *stahewardliche ambe*, — *5outes* I am unwillingly obliged to regard

¹ *hi* 'in' MX just as good as 'according to' (Rg p. 123). — 13, *deulen* probably 'distribute'. — 24, A full stop after *ende*; *of alle* begins a fresh sentence and is to be connected with *of alle seuche pinges* p. 344.3; *ende*, *of alle BG*, *ende*, *Of alle CT MY*. — *kudde* 'known'; *kuilde* τ *kude* an alliterative phrase.

² N (344.9) *biseon* inf. — 7, *wide uared*; MX's suggestion in the footnote that 'a beast of burden may be meant' is a misunderstanding; cf. NED., s.v. *Fare* v.1.4 d (earliest example 1340; Mk Wörterb., s.v. 7 St. Marh.). — 8, A semi-colon should be placed after *unbiseunesse* as *of alle pinges* etc. is parallel to the preceding points; the dash in the text after *misgemed* 9 to be kept in the translation; cf. p. 342.24 — 16, *writ pres*.

as due to inaccuracy on the part of the scribe, my attempts at a more satisfactory explanation having proved idle. ? for *fourtes*; cf. e. g. *zur he* = *fur*; Rule of St. Benet, pp. 319, 11.7; *zout* for *four*, *zourh* for *fourh*; Will. of Pal., vv. 147, 3799 (or could there possibly be some connection with mod. *guts*, *gout*, *gute* 15th cent., 'the belly as the seat of appetite or gluttony', in this case in the more abstract sense of 'carnal desires' (NED., s.v. 3; the form, I am well aware, throws difficulties in the way of this assumption). — 12. After the first *so* a semi-colon. — N (346.1) ... *lestu þu delit in þu þoubte lestu to louge ofte, so þet hit kunne neih skiles zettunge*. — 13. After *zettinge* a full stop. — N 346.3 *Ich ne der nout þet hea deoplaker our witterlicher TC schriu hire to zunge preostes her aduten. Aah to hire ourne schrift feder, ater to summe oðre lif-holic monne* ... *kulle al ut þet is ide krocke culle al þe pot al BTG cul C as; MY etc.* The passages which follow have been abridged and generalized by the reviser. — 17. *ben forzeten etc.*; N (346.12) *betet þus anourht, bi ou saluen*. — 18. *it*; N (346.14) *For þe beste of alle se, gattes, so sone so (K) 3e underzitet hit*. — 22. N 346.18 *Al þet god þet tu euer dest, ⁊ al þet euel þet tu euer þolest nor þe loue of desu Crist ... al ich legge appe þe inc remission (K) of ... þine suunen*. — 24. — *lefen his synne* p. 1643 interpolated. — 29 *hij* — *her* 30 — *3e* 31 etc. a confusion of persons; similarly p. 163.1, 3 ff.

163. 20, 21, *stike d* here doubtless means 'cheat ed', a sense of which NED., s.v. Strick 23, gives no instance earlier than 1699. — 23. *þenche* for *þencheþ* on account of the following initial.

164. 2. A dash after the second *synne*. — 4. *þat dade tale*; the reading is an error. N (318.1) *þet is deduote*. — 6 ff. N 318.3 *Al is penitence ... þet 3e euer driet, mine leoue susteren, and al þet 3e euer dout of god, ⁊ al þet 3e þoliet. Al is ou our martirdom ... eor 3e heot niht ⁊ deu ape Godes rode. Bliþe muere 3e euer beu þerof. For ase seinte Paurel seyt; Si etc.* — 10. Cf. 2 Timothy, II 12; Si sustinebimus (compatimur N), & conregnabimus. — 14. *And al* — *desu christi* 16 cf. N p. 351.8 — 17. *þikneþ* to 'applies to'; a related sense is found on p. 93.2, and also, apparently, on p. 20.5, 6, 9; exact parallels seem to be wanting. — 26. *good Pilgrimes*; N 318.22 *unknife eldendi T, þendi fouthondische menþ C* ⁊ *pilgrimes*. — 30. *wifstandeþ*; the reading corresponds to *T wifstandes*; the meaning is obviously 'stops'. N 318.25 *etstond*; I know only one other instance of this meaning, Conf. Am., V, 3979;

¹ MS mistakes the connection, *to hire ... schrift feder* and *to summe oðre ... monne* being dependent on *kulle ut*. — 5. *kulle* by MS in the glossary wrongly associated with OE. *cyll* 'bottle, flagon'; cf. NED., s.v. Kill 1 b; STRATM.-BR., MR Worterb., s.v. Cullen. — 15. The inverted commas to be placed after *merci* 16. — 19 *dest*, *þolest* 'doest, sufferest'. — 20 MS's assumption that *ou iunne* is a derivative of OE. *ge-noman* et Gloss., is due to a misunderstanding; the form is a peculiar spelling of the ME. equivalent of 'enjoin', et. NED., s.v. Enjoin 2; *B* reads *enjoini*, *C* an *geouni*, *G* en *quone*, *T* enuouze, *V* enuouze, Fr. *enjoin*; MVL — 318.9, *Vorde sou Seinte Paurel* therefore says St. P.

*Til sche cam to the frëisshë flod,
And there a while schë withstod*

165. 3. *N* (350.3)¹ *fis heot holic man. fæt þauk heo beon ðe worlde heo beot* etc.; a dash may be placed after *worlde*. — 8. After *comen* a dash; *libben* co-ordinate with *gon* (4). — 9. We should doubtless supply another *by* after *libben*. — There is an omission after *here*; cf. *N* (350.8) *we hea nabbed, we we holded none tale of none worldliche wroure, þauk heo beon in worldliche weie . . . an habbed hore heorte euer toward heaene. And ææn wel worte habben : for oðre pilgrimes goot* etc. — 12. After *werlde* a colon; *N* (350.13) *þeo pilgrimes fæt god toward heaene, heo goot fote beon isouted, ⁊ fote inunden God salf* etc. — 15. *scint Julianes*: Iulianus hospitator (Jan. 29); cf. Bibl. Hagiogr. Lat., p. 674. — 16. *elepen to*; *N* (350.17) *georne soched* (sc. *in*). — 18. A perversion of the original argument; cf. *N* (350.18) *For allegde . . . pilgrimes al gon heo euer fordwad, we ne bikumen nout barabacen ðe worldes barah; ham þanched þauk summe-cherre (K) god of fæt heo iscod bi þe weie, ⁊ etstodeit (edstuted B, stutted C) My sum del, þauk heo we don mid alle* etc.; to restore the meaning *hij* should be replaced by *we* and *for* deleted. — 27. *vita cestra* as in *N*; cf. Coloss., III. 4: *Cum Christus apparuerit, vita vestra*. — 29. *N* (352.1)² *Heon he fæt is over lif dæwed ⁊ springeð ase þe dæwunge efter nihtes þeosternesse, ⁊ 3e schuten springen mid him* etc.; to make sense *he* (sc. *crist*) may be understood as the subject of *schal* and *after* changed to *as*.

166. 3. After *erþe* a semi-colon. — 4. *N* (352.7) *fæt makeit þas erie mon oter wæmmon at of þe worlde*. — 5. *þat is* — *no tale þere* of (8) an insertion. — 13 ff. *N* (352.12) . . . *cærrih wordlich þing inunden we deað; anð fæt fæt limgd to Crist fæt ich isco, ⁊ iherr, and wære in erienesse. þas is cærrih religius mon ⁊ wæmmon deað* etc. — 15. After *donc* a dash; a mark of interrogation after *inne* (17). — 21. *N* (352.19) *þis is fæt ich seide þeruppe* etc. — 24. After *here* an omission; cf. *N* (352.20) *þarah heam þe world is we anward, ⁊ ich am anward to him, ase (K) wæri fæt is an honged*. — A full stop after *honged*. — *hel 3e* an error for *heize*. — 25 ff. The passage is mainly an addition on the part of the reviser; *N* (352.23) *And þis is anere steire, fæt heo þas sigge . . . I nouw þinge we blisic (K) ich we hute in Godes rode, — fæt ich folie wa,*

¹ *N* 350.2 *one þeo* 'only those'. — 4. Probably 'not' in the translation is due to an oversight. — 19. *al* has concessive force: 'pilgrims, although they go' etc. — 21. *sum del* 'partly'. — 24. *skerre* 'more free from sin, unmolested'.

² *N* 352.5 *þe deaðe* *K nis nout of* means 'the dead man does not care' *nis*: *ne is*; similarly l. 30. — 21. *MX* erroneously takes *wæri* (*wæri T*) as corresponding to OE. *wær* 'man' (Gloss., Bosw.-T. gives this instance s.v. *Wearg* 'felon, criminal'; cf. *STRATM-BR.*, s.v. *Wari*; probably a derivative of the OE. adj.; *wearg*, *wærig* etc. — 354.1s ff. *stalen*: *STRATM-BR.*, s.v. *Stale*, incorrectly gives the sense as 'rungs'.

7. *am itold unward, ase God was a rode, Laked, leone sastron, ha þeos staire is here þen eni beo of þe oðre. þe pilgrim ide worldes weie, þeah he ga norðward toward þe heam of heouene, he isihð 7 ðerwð oðerhware annat, 7 speked ambre hwale: wreddeð him nor woces; 7 monie þinges mawen tellen him of his þurweie. þe deaðe etc.* — 31. *þe heizest staire of all þe ofer; apparently a blending of þe heizest... of all: heizer þan all þe ofer.* — 33. The first *hiȝ* illogically referring to *a Man* (31).

167. 8 ff. Cf. N (352.32 ff.): he that is on the cross and has delight in it turns reproach into honour and sorrow into delight, and thus earns a double reward. Such are those who are never glad-hearted except when they are suffering with Jesus on his cross. True anchoresses are not merely pilgrims, nor yet merely dead, but they are of the third class. They may sing with the holy Church. *Nos quartet gloriari...* (cf. P p. 164.15) *þet is... hwæt se beo of oðre: hea habbeð (ordre) þe habbeð B, oðre þe habbeð C; so also G T M Y) here blisse sum... awh (om. B C G T M Y) we mote wede bliscien (K) as inc Jesu Cristes rode — þet is, inc schame 7 inc wo þet he deað on rode. Moni wolde sumes weis folien etc.* Thus, *bot ȝif hiȝ* (13) — *be patient þere inne* (19) has been added. — *þise* (9) an inconsistency for the sing — 21. *half hanged; N (354.15) halflange.* — 23. *Vilitas* for *Vilitas*. — 28. *bodilich* for *baldelich; N (354.22) baldeliche.* — 32. The first *ð* should be changed to *in; N (354.26) Noted wel þeos two wordes þet David miȝt soued — swine and edmodnesse: swine inc pine 7 inc wo, inc sor 7 inc scornwe (K); edmodnesse aȝean woth of schame etc.*

168. 11. After *white* a full stop. — 14. *we* for *white*. — 17. N (356.19)¹ *schalen mid schame beon ihcouwed.* — 26 ff. abridged and generalized; cf. N (356.27 ff.)

169. 1. N (358.5) *Super epistolam Iac.* 2. After *erpe* a semi-colon; cf. N (358.6) *for also ase þe eache nabbeð no lot in heouene, ne þe gode... in corde, in hore awun londe hea schalen wolden blisse...* *Ase þeah he seide: Ne þeahc ham no acortich etc.* — 6. *whan hiȝ — done* (8) inserted. 17. Cf. Matt. XIX. 28: *sedebitis & vos super sedes duodecim, indicantes duodecim tribus Israel.* — *Beda; N (358.19)² B (MS St Bernard).* 18. *qui es; quies, in perturbata; inperturbata.* — 22 ff. N (358.23) *I þe sette, is reste 7 eise biloued, aȝean þe swinke þet is her; and ide menske af þe domn þet hea schalen demen is heilschipe aworskeful ouer al underlauden, aȝean schame etc; the second *In* (22) should probably be deleted*

¹ N 356.2.4 *cweð*, as in numerous other instances, preferably to be taken as the pa. tense. — 30 MS: *þet is ðet oðre schame (K).* — 31 B reads *trukeð ow wurt. I þeos*; this is also the punctuation of the other MSS., thus a full stop should probably be placed after *wort* and a comma after *ow* K p. 358.1. — 358.18 *hit wittneð* 'testifies it'.

et., however, p. 197.20, 23); similarly *æ* (24); after *Understoudeþ* we might put a sign of exclamation.

170. 1. *N* (358.30) *to glorie of blissful ariste*. — 3, *wil 'well'*; cf. MORSBACH, Gr. § 109. — 8. *N* (360.6) *we schulen been is-imped to þe dikesse of his ariste*. — 10. *N* (360.9) *ðiche him in his blissful (K) ariste* — *are bodi briht ase his is etc.*; *his* should be supplied after *is*. — 11. *asemini* et., p. 105.17, note. — 15. *hele and : heleand*; the reading is apparently due to a misunderstanding, as the word in the original, *belind* *N* (360.13), does not seem to be found after the beginning of the 13th cent. — 16. Cf. 2 Timothy, II, 12: *sustinebimus*: (*N* (360.14) *computatur*). — 21. *N* (360.21) *And nis euerich tim sor mid seoure of þe heaned? His tim, þonne, nis he uout etc.* — 27. *it is tokeþat etc.* et., l. 31: *N* (360.23) *þet tim þet ne swet uout, nis hit ruel tokeþ*.

171. 1. *N* (360.29) *Cursed he nu wel God þet þus bilmed him of him self, þurah þet þet he uale sæten? Oportebat etc.* — 2. The second *he* must be due to some inadvertency. — 5. *in you* evidently an error for *ingou*: *N* (362.4)¹ *in you* — 7. *steþe*; the correction is probably imperfect; an *i* should presumably have been added. — *sterres*: *N* (362.5) *houene* — 9 ff. An alteration has spoilt the logical connection: cf. *N* (362.8) *Ofer we heot kanges (aru cangede T, heot changes C), þet uerend . . . ofer þe holi haloren þet etc.*; we might delete *ofer* and put a mark of exclamation after *dere* (11). — 15. *wis ȝep childer*: *N* (362.13) *þeas ȝeape children*. — 20. *it* to be supplied after *þat* — 21. A full stop after *sorouȝ* — 24. *denulso*; *dinulso*. — 26 ff. *N* (362.23) *Folk to-limed (tolaimet B, to laimet C, to limet . . . to limed T, to limed . . . to limed G MY) ȝ to-foreu mid stronge liflode ȝ mid herde he chopped folc ferliche, For þe uerend is affraht (K) and of-fered of sorache etc.*

172. 1. *for* probably an accidental repetition; *of* would have been expected (in the following instances from *Elfric* and *Lazamon* *for* seems to mean 'because of': *Hē ofdrædd was for his morþaðdæm* (Bosw.-T., s.v. Of-dræd); *Nu þu scalt adreden for þine ar dæden* (NED, s.v. Adread; Mr Wörterb. s.v. Adreden)). — 2. *of* should be supplied before *Joh*. — 5. *schanep*: *N* (362.27) *geined*; an original

¹ *N* 362.3 *deale* interj.; cf. v. g. p. 62.25. — 8. *liht-leapes* by *MS* rendered 'trilles'; *T* reads *lihte scheapes*; *M* has *vili pretio*; no doubt the same notion is implied by the words in the English MSS. *P chep*, although their origin seems somewhat doubtful; *scheapes* in *T MS* Gloss. 'skips') might perhaps be considered as a form parallel to *shepe*, *sshepe* 'wages, reward' < OE. *scēpe* 'pay; condition', cf. NED, s.v. Shipe; Bosw.-T., s.v. Scēpe; as regards the parallel in *N* — certainly not to be taken as a compound — I may venture a connection with OE. *leāp* 'a basket, a basket containing a certain amount, from which latter sense the more general one of 'small quantity, value may have developed; cf. EDD, s.v. Leap 4; Bosw.-T. gives *lāht leāp* translating Lat. *inbilitum*, the meaning of which unfortunately appears not to be known. — 9. *hit* can hardly, as suggested by LK p. 19, be taken as logically referring to *riche* 4. — 27. *MS* in his glossary incorrectly derives *geined* from OE. *gaigner*; the word is to be connected with ON. *gegna* 'convenire'; cf. NED, s.v. Gain v.; Mr Wörterb., s.v. Geinen; BORKMAN, Loan-words, p. 151.

spelling *ai* (or *framed*) may have caused confusion: the alteration does not make sense unless the negation is left out. — 8. *for þe endedlich* etc.: *N* (364.1) *For þet þet is undentlich þet ide neoure aristeschal schinen* etc.

11. *þet þe Castel is* etc.: *N* (364.4) *he wot þet te kastel is his, and geit butteliche in þer he ishit iriht up swache barones ase me ded ine castle. Auh, iden itorene wolke* etc.: the simplest correction would be to change *þe* to *his* and place the stop before *þere* after the word instead. — 12. *N* (364.6) *Godes hantre: þet is, herdschipe of line: and þe neoud hantre muche drede þerof* etc.: *þerof* seems redundant. — 15. A colon should be put after *answere*, a dash after *seke*: *N* (364.10)¹ *Of two men, breeder is wisare? Heo broð breuþe* (K) *seke* etc. — 16. *N* (364.11) *worged al þet he lured of metres ⁊ of dranches*. — 19. After *two* a sign of interrogation. — 21. A colon after *sikertlich*. — *fulower* possibly an *s*-less plural; cf. p. 107.18 — 28. *N* (364.26) . . . *Jesu Crist ure Louerd, þet ourr ude sunne* (K), *hute one þet he ber cleschis iliche ure clesche* (K), *þet is þat of sunne*; cf. l. 30.

173. 1. In the margin: *dominus*. — 5. A full stop to be placed after *euer* and the stop after *fader* deleted. — 11. Cf. Isaiah, LIII, 5; nostræ. — 15. After *crist* a dash. — 16. *his* to be supplied before *mercy*. — 22. *N* (366.24) *us forto barrenen from þes drofles botte ide pine of helle. 3et, seid moni mon* etc. — 27. A full stop after the second *good*; *for* is either to be omitted or regarded as a prep.: *N* (366.28) *For god is 3if* etc. — 30 ff. *N* (366.30) *þet heo wifden him nefde no delit i none þinge, uoh irere, for þowhte of his lue, leue ⁊ uole theowet* (theowet B, el theowet G, el theowet C, luthewet T My).

174. 1. A dash after *hir* and after *leue* (2). — *is* inconsistently for the pa. t. subj. The irregularity in the verbal forms seems to indicate a corruption; otherwise *þouȝt* might be compared with mod. *thought* + *d* (Sc. *thocht* + *it* 'concerned'; cf. NED, s.v. 2; EDD., s.v. *Thought*; the instances given there are all from modern times. — 3. *wedded to oþer*: *N* (368.3) *wedde² mid oþer men*. — *forhored hym*: the con-

¹ *N* 264.9 *Me* cf. p. 56.10. — 11. *al þet he lured of metres* 'all (the delicacies) that he likes of food' etc. — 17. *and we nulled* etc. 'and we will not' etc. — *buten* probably due to inaccuracy on the part of the scribe; om. BCGT, My. — 18. *Nis þer nouȝt þerof* possibly means something like 'nothing 'good' will come out of it, it avails nothing'; or else, perhaps, 'there is nothing for it' with a colon after the phrase: MS 'It is not so' certainly does not give the sense of the original. — 23. *hwar so* 'wherever'. — 27. *ude sunne* K, *nefde sunne* BCG, *nanwe sunne* T My 'never had any sin'. — 366.1. After *dead* a sign of exclamation; after *sunne* a full stop, the second *þet* being a dem. pr. — 2. *nout of sunne, hute* etc.: 'nothing more of sin' etc. — 6. *cured* pa. t. — 22. *nule* . . . *menen* imp. Lat. *noli*: 'he must never complain'. — 28. *Hwat is God þe betere*: NED, s.v. Better B 4 b, has no instance earlier than 1619.

² *wedde* cf. p. 50.25 — 12. *leoues*: MS Gloss: 'a couch, bed'; A.S. *leag*; STRATM.-BR., s.v. Hlawa OE. *hlaw, hlau* 'den' NED, s.v. *Lee* sh¹ Mr. Worterb., s.v. *Leo, leow* etc., probably correctly, associate the word with OE

struction, if correct, appears to be unique. — 5. To make sense of should be omitted and *þe soule spouse* taken as an appositional phrase: *N* (368.4) *are Louerd, þet is þe soule spus*. — 7. *þu* may be an unrecorded scribal error for *þe*. — 8. *þene*: *N* (368.6) *þene*. — 8. *along*: *N* (368.7) *allange*; cf. p. 113.27. — 9. After *ende* a full stop. — 11. *for þing þat hij mænen*: *N* (368.9) *our hire line*. — 15. *reafals* probably an accidental scribal slip for *reafal*: *N* (368.13) *reoufulnessse*. — 17. After *þeuen* a sign of interrogation: *N* (368.15) *Nis grace wil-þeue?* — 18. *by meded*: apparently an unrecorded compound; cf. NED, s.v. Meed v, 2: 'deserve, merit' (one example, 1613). — *ben* erroneously for the sing. — 20. *N* (368.18) *þet walled swink (swicken T) þe uore blideliche polien*. — 21. After *hard* a full stop. — 25. *þise*: the plural does not make sense: *N* (368.23) *he (sc. wombe pot) is so uith uelhebur to þet fulitowene tim þet heo etc.* — 32. *hen* a scribal error for *hehn*.

175. 9. *cloves gilofre*: NED, s.v. Clove-gillyflower; *cloves of gilofre, cluris of gelofre*. — 13. *wip a styk of gold etc.*: *N* (370.14)¹ *þe oter her eue sticke of gode golde (K). Vre Lefdi wome mid te sticke . . . and þe meidenes eaden fardre to þe middeste*. — 20. *good to quene god And etc.* confused; *N* (370.21) *us wout God icwene. God 7 wis deciples etc.*; *good* should be corrected to *god* and a full stop put after *quene*. — 21. 22 *we þat on etc.* a perversion of the original: *N* (370.23) *þe on (K) þet was best ilerd of Jesu Cristes deciples seid etc.*, referring to St. Paul as the author of the first quotation; cf. Rom. VIII. 6: *Nam prudentia carnis, mors est*. — 24. Cf. Job. XXXIX. 25: *procul odoratur bellum*. — 25 ff. *N* (370.25) *Procul odoramus bellum, asc Job seid. So we dreded fleschus rucl . . . þet soule rucl kamed up, 7 we þolied (K) þe soule rucl, uorte csteren flesches rucl, asc þauk hit*

hlewe; the sense is given by the former authority as 'resting-place'; by the latter, apparently with greater probability, as 'Decke'. It seems doubtful whether *T lehe* is to be regarded as a mere variant of the form in *N*, or if it should be taken as a derivative of OTent. **laiz*, meaning 'where one lies, bed'; Leg. Kath. (EETS. 1827: *i þe limes le*, he possibly so; ME Wörterb., s.v. *leh*; cf. p. 96.25. In *T leoune*, *u* can hardly be anything but a faulty reading for *u*. — 17. *rugraciuse* 'those who have no grace' (NED, s.v. Gracious 1.6. — 18. *ham refl.* — 21. *nude he be overladen etc.*; it is doubtful whether MN's interpretation of the passage is the correct one. In NED, s.v. Overlade 1, the sense is also given as 'lade water out of'. STRATM.-BR. 'overload' seems more to the point; cf. *P* p. 174.22 ff. — 22. 23. LR's explanation on p. 7 of the inconsistency in gender seems rather forced; similar cases are pretty common.

¹ *N* 370.7) MN's derivation of *ornure* ('? more particular' NED.) from OE. *georn* Gloss. is certainly not correct. — 11. *gedewd* evidently for *gedewal* (*T*, *zeduale C*). — 18. *newereto*: the initial is obviously an error for *n*; cf. p. 288.26; *TC* read of *few*. — 19. *uel* 'very well, without scruple'. — 20. 21. *and unueful nomeliche* *K* etc.; *B* more clearly: *ah beon þrefter se auerful nomeliche reli-gius*, similarly *C* *unueful* and *G* *uestful* *MY*. — 22. *spiken* pa. t. — 25. The punctuation should be altered thus: *So we dreded flesches rucl . . . þet soule rucl kamed up; ; we þolied K etc.* 'we so dread . . . that disease of the soul arises' etc.; LR p. 10 apparently follows MN. — 29. *mis-itowene* 'undisciplined'.

were betere to (K) *holien gubesse hean þu heaved ehe* . . . And hreder is betere, ine sernesso worte hean Godes freo child, þu i flesches heale worte hean þret under sunne? The rendering of *P* is evidently due to a misunderstanding; to make sense *as* (27) must be changed to *and*. — 30, *ne* to be supplied before *be*. — 31, 32, *N* (372.2) *1* *Aub we cleopiet (cullen T) ofte wisdom þet nis nou*. — 33, *N* (372.3) *For sot wisdom is don euer soule hele biaoen flesches heh; and hean etc.*

176. 1, *riȝthwisedome: riȝthorise dome*. — 4 *N* (372.7) *þet heot bittre spices and bitorned etc.* — 5, 6, *d* *notiþ þis ful: N* (372.9) *7 notit* (se. hundred) *perfection*, *þet is*, *ful dede: worte schawen þet nu schal fuldon flesches pine etc.* — 8, *wirde* apparently an error for *weize: N* (372.11) *þet carrieb mon weie mid wisdom (K) heot he wate don*. — 10 ff. *N* (372.12) *ne heu 3e K* *nout so oter swate agest þet 3e wozemen þet hodi: ne eft, so tendre of þe hodie þet hit wraȝte andoren*, *7 makie þene gost þeore* — 18, *Marath & Marath: N* (372.22) *Mararahl 7 Merarahl*; cf. p. 144.2. 5 — *N* (372.23) *þe armeste bitternesse is biransunge 7 dedede nor sume etc.* — 20, 21, *Alter machique* a colon: the lines are a redundant addition. — 22, *N* (372.24) *þe erste Marie, Marie Magdalene*; similarly l. 28. — 25, 26 *Add þat before spelleþ* and strike out the stop after *loaves*. — *gscide: N* (372.29) *ikeped: BT ikepet*; similarly *CG MY*: the reading of *P* may be a perversion of the latter verb, which at the date of the revision appears to have been out of common use — 29, *d* *is ful bitter: N* (374.4) *þeas wrastunge is ful bitter etc.* — 30, *N* (374.5) *for þe 3et fondunges, þet heot þe deofles swenges, wagged oter locales, 7 moten arsten aȝean mid stronge wrastunge (wiglinge T, wrastunge C)²*.

177. 4 ff. After *feude* a colon; cf. *N* (374.11) *For is oer bitter aȝd neod aȝean Pharaam, þet is, aȝean þe drowd*. For, *aso seid Ezechiel, Sanguinem etc.* — 9, Cf. Ezek., XXXV, 6: *quoniam sanguini tradam te, & sanguis te persequetur: & cum sanguineu oderis, sanguis persequetur te*. — *Flwize — is bytokned synne* (11) inserted. — 12, *cuere: N* (374.14) *nener*. — 14, *endynge*; cf. *N* (374.16) . . . *is ine longinge (K) . . . 7 in þe unni (unna C, unde T) of þisse worlde*:

¹ *N* (372.1). *And þis ne sigge ich nout so etc.* means 'by this I do not mean to imply that discretion and moderation should not everywhere be observed, which are etc.' — 6, *þrowunge* 'suffering'. — 10, *efue* sb. 'nature, natural powers'; cf. p. 6.11, 126.31. — 12, MS.: *beo 3e K*. — *agest*; MS 'spiritual'; NED., s.v. reads a *gest* 'in spirit'; this is obviously the sense which the context suggests, although the form makes difficulties, OE. *gīst*, of rare occurrence, being hardly represented in the mediæval language; in fact, the reading of *N* stands apart (*BCT igast, G agast MY* and may be due to confusion with the vb. *agasten, agsten* with which it is also associated in STRATH. BR. and Mu Wörterb. ('geänstigt, ängstlich'). — 18, *smuriles sg.*

² MS's interpretation of this passage seems questionable; *fondunges* is apparently the subject, and *wagged* may mean either 'cause to waver' or 'be stirring'. — *swenges* 'tricks', OE. *sweng* 'stroke' Bosw.-T., s.v. not *swing* (MS Gloss.) *heo* to be understood as the subj. of *moten* 7. — 16, *ikepe* apparently for *ikeped*. — 18, *undearwes weorre* 'the tribulation of vice'. — 23, *blisse . . . urom God*: in the translation 'and' should be omitted; cf. Ro p. 135.

FP give an inferior reading. — 17. *N* (374.20) *bi Marie Salome, þe þridde Marie*. — 18. & *þen cleue iurip*; *N* (374.21) *pris* & *reste of cleane iurip*; cf. p. 1.13. 18. — 19, 20. *loue* evidently a corruption; *N* (374.22) of *þisse liur*. = *blisse* should be added after *fram*. — For *ȝif* — *longeþ* to 21 an addition. — 22. *N* 374.24 . . . *ricled bitternesse*; *crst, iðe bigynunge, þeron ne sciltured mid God*; i *wordȝong of gode liur*; and *iðe last ende* — 23. *N* (374.29) *bitternesse* (K) *buð* (*biȝete T*) *hit*; *aur*, etc. — 24. *brouȝten* for *bouȝten*; *N* (376.1) *boudten*; cf. l. 26. — *aromantȝ* within commas; apparently added in explanation, as *suerels* may have been felt as obsolete (latest example in NED, from 1340). *N* *srode smellinde aromaz*. — 30 ff. The original has been altered, and the logical connection is rather confused; *N* (376.6) *þarah bone of bitternesse þet ne her driȝd for God, þe heorte, þet was wateri, suereches, (smelles T), and ne wlede no sauur of God, nanmore þen of water, þeo¹ schal beon iwend to wine*; *þet is, þeo heorte schal inunden suēcch iu him suete ouer alle wines*. — 32 *was* should be supplied after *þat*. — *werisch*; the first recorded example seems to be from Palsgrave; cf. *Cent. Diet.* s.v. *Wearish*; EDD., s.v. *Wairsh*.

178. 4. Cf. *Ecclesi.* I. 29; *Vsque in tempus sustinebit patiens, & postea redditio inmunditatis*. — 5. *þolemodeȝlich þoly*; *N* (376.12) *þe þolemode þolie* etc. — 8. Cf. *Tobiah.* III. 22; *quia — facis — infundis* (*N* *facit — infundit*) — 11. *weping waters*; *N* (376.16) *wopie waters*. — 12. After *Salomon* a colon. Cf. *Prov.*, XXVII. 7; *anima esuriens etiam amarum pro dulci sumet*. — 13. *bitterlich*; *N* (376.18) *sikerliche*. — 15. Similarly *N* (376.19); cf. *Cant.*, IV. 6; *vadam — collem*. — 16. ff. *N* (376.20) *to recheles hulle, bi þe danc of mirre, Lo! hiruch is þe wei to recheles swotnesse? bi* (K) *mirre of bitternesse. And eft, iðet ilke þane boc; Que est* etc. — *bi* (16) may be due to anticipation. — *often* (19) carelessly for the original *eft*. — 22. The translation an addition. *N* (376.23) . . . *mirre et tharis?* *Aromaz is inaked of mirre, & of riches* [i. *rechles*]. And (*uh B.* & *G My*) *mirre be set binoren, & recheles kumit efter; Er aromatibus, mirre et tharis. Na* etc. The passage has been omitted in *T* and partly in *C* (*My*). — 25. *N* (376.26) *þeo ne wi habben swotnesse*; *none* (K) of *God, ne swetnesse wiðinnen*. — 27. A full stop after *trawaile*. — 28. *For summe gon* etc.; cf. *N* (376.29) *sum* (sc. *bitternesse*) *geð framward God, ase euerich worldlich sor þet nis for þe soule heale*. — 29. *for hij* — *wiþ al* (33) has been inserted. — *uchþ*; *ne bop*.

179. 3. *N* (378.1) . . . *smurien are Louerd. þeo beoð kuminde warte smurien are Louerd þet ne þolet for his loue. He* (*þe B.G.*, *þeo C.*, *þ T My*) *stretched him* etc. — 7 ff. altered and generalized; *N* (378.4); To an anchoress belong two things; narrowness and bitterness; for a womb is a narrow dwelling and Mary signifies bitterness. If a recluse then in a narrow place — within the walls of her mona-

¹ *þeo* dem. pr. fem. referring to *heorte* (7). — 12. *þolie* subj. 'may bear'. — 26. Cf. *Rg* p. 98. — 378.23. *reden* obviously means 'read'.

stery — suffer bitterness, she is like our Lord, nailed to the cross and confined in the tomb. Mary's womb and the tomb were his anchorite houses etc. — 15 ff. The passage has been confused; *N* (378.16) *wre Louard wende at of hode* (sc. *Marie wombe* and *stunne þeah*). *3e wend tu also at of ho þine ancre houses, ase he dade, wīdute bruche, ⁊ biht þam boðe ihole. þet schal been hron þe gost wrent at on ende, wīdute bruche ⁊ wīdute wem, of his two houses. þet on is þe licame; þet oðer is þet attre hus. þet is ase þe attre wāt abate þe kastle.* To read the lines as they stand, we may place a dash after *dade* (16); also after *hoas* (18), and *Castel* (19). — 28. *Ac i rede* good (31) inserted. — 32 ff. A contraction of the original: *wif þise tra* (33); cf. *N* (380.4) *þorn is scherp ⁊ unward, Mid þas two head uprde. 3e woren nūt unnen þet eut eut word¹ kome of on . . . And head blite on heorte 3i 3e þodiet dūnner of þare. þe kokes knave . . . þe mare þra ⁊ dūnes ihēit up to þe heortene; eor to! þara spakel þe lefde etc.* 36. Cf. Cant., II, 8: *Vox dilecti mei, ecce iste venit saliens in montibus* etc.

180. 9. *he for her.* — After *my* we should perhaps supply *he*: *N* (380.19) *ne trusted þeo mout (K) so wcl on ham, nor hore febblesce (K) : nor ne moute þeo mout italen etc.* — 11 ff. *de lēp þe m hane etc.*: *N* (380.23) *His schedure hure ⁊ hure (lanhure C) overgūt and wūd ham þra (K) hūde þet he leaped over ham: þet is, sum itenisse he biht on ham of his lif on corle, ase þeah hit were his schedure. Auh þe dūnes undergūt þe treden (trodes T) of him saluon, and schawed in hore life hurch his lifhale was . . . i hurcha wa he lēde his lif on corle. Swich dūne was þe gode Þowd, þet s ide: Þeþiwar etc.* — 15. *uschadure: a schadure.* — 24. *self* an error for *self*: *N* (382.2) *is-lahit.* — 25. *wirk*: I have not found a form exactly corresponding to this (cf. *wir* OE. Hom. p. 239; *wir, hore* p. 243). — 26. *his dep on corle*: *N* (382.3)² *his lif on corle.*

¹ *Ms* 'word': more probably 'evil report'; cf. l. 3. — 3. *heo* subj. — 15 ff. *Ms*'s attempt at a translation is so far as I can judge totally void of sense. The passage means: '... shows in them so, dūnes his own foot-prints so that men may trace perceive; cf. p. 232.17 him in them and find how he was trodden'. I am also inclined to change *Ms*'s punctuation in the line following and read: 'As his foot-prints show, these are' etc.; cf. 19 ff. — 18. *þet heod* seems to be parallel to *þis heod* 17. — 19. The comma after *sed* should be deleted and placed after the next word and *he* understood as the subject of *overleaped*. — *heo*, as in l. 21, obviously by confusion of *he* for *heo* l. 11 (*JR* p. 7; *B* *hire seolf, he overlēpde*, *ne trust nūt se wcl, C* *hire lof overlēpde* *Ne trust nūt se wcl, T* *hire self, over leapes, ne trustes him nūt* *My*).

² *N* 382.7 *Ne heo . . . þet* etc.; the clauses are illogically connected — so also *T*; *þet* should be omitted: 'be a thing never so hard, love makes' etc.; *B* *heard, soð hwe lēhted hit* etc., *C* *hart hwe lēhted hit* *My*. — 19. *Ms* probably does not give the meaning correctly. I propose to change *þet* to *þen*. 11. *hwe sume*; similarly *T*, *C* *hwe sume*; *B* *hwa of sume* *My*. — 13 *þe mibdel þeah, and crues*; *mibdel*, *þeh*; *crues* *B*, *mibdel*, *þeh*; *armes* *TC* *þeah* *My*; this is clearly the correct reading; *N* *þeah* is no doubt an error; OE. *þeah* would hardly give a ME. equivalent identical with this form. — 24. *o tro-wed* 'suspects', OE. *ortracian*, *trigean*, sense and derivation as given by *Ms*.

181. 5 ff. *fastef* & *wakef* etc.; the pres. illogically kept from the original; cf. *N* (382.12 ff.). — 22. *picatus* for *pictus*.

182. 12, 13. The lines are rather defective. *N* (384.23) *þet non we meī habben mid monghunge af unteantes, we mid cor.lich lute af worldliche þinges; our (þis mung word þis lute overreit C) so þe cū etc.* *Moungung* seems to be an unintelligent substitution of the unusual word in the original. — 25. *N* (386.11)¹ *Hwat is schir heorte? Ich hit hadde iscid er; þet is, þet 3e etc.* — 29. *he* should be supplied before *loue*; *N* (386.18) *þet lured out lute þe, lute 3if heo luten hit for þe*.

183. 5. *hurs*; the fem. pron., contrasting the masc. in the preceding lines, kept from the original. — 6. *N* (386.29) *... of-gun are lute on alle kunne wisen. He haueð muchel idon us etc.* The stop after *muchel* should be placed before the word instead. — 7. *3att* an error for *3ift* (cf. l. 14); *N* (386.30) *3eome*. — 10. Cf. Ps. VIII. 8: *Omnia subiecisti sub pedibus etc.* — 13. *deþr*; *N* (388.7)² *dude*. — *al þis*; *N* of *his*. — 11. A full stop after *wreches*. — 19. After *hge* a colon; after *worþ* a dash. — 27. The second *at* should be corrected to *a*. — 28. *d* logically to be replaced by *þet he*; *N* (388.21) *On mihti kinges lute was þeah biturad upon hire, so eniæte soute þet he ... soude hire his souden etc.* — 29. *souours* of *hges* help; *N* (388.25) *sakurs* of *liueneð*. *7 help* etc.; the reading may be emended by changing *of* to *and* or by deleting *s* in *hges*; or else *hges* might possibly be taken to mean 'means of living'; cf. STRATM-BR., s.v. *live sb*.

184. 2 *he miðth*; *N* (390.1) *heo* (sc. *wordes*) *mæhten*³. — 5. *egs þis hoker wonder*; *N* (390.5) *Nes þis wonderlich hoker?* Cf. p. 62.28. — 6. *Ac so debauerte* etc.; *N* (390.6) *And so, þarah his debauerte, lute heþe etc.* — 7. *hap* inconsistently for the pa. t. — 12. *þe* possibly for *ta*. — 19. *ouer eukynde*; *N* (390.18) *of eule kunes kude*. — *in*; *our* *N*. — 22. *werroure*; *N* (390.21) *uoware*. — After *dude* a colon. — 23. *daden dede* for *deden dude* (cf. *dude bote* p. 161.4) *N* (390.21) *And he ... efter monie messagers, 7 feole god deden, com*

(Gloss. are wrong. — 25. MS. reads *de þeof* (K). — 26. *nis þer bute* etc. 'there is nothing but'; we can only etc. — 384.11. *kude* pa. t.; so also *seide* in l. 15.

¹ *N* (386.1) *wored*; *Mx* 'distorts' (Gloss.; A.S. *warian* to embroil, err'; SWEET: *warien* 'disturb'; STRATM-BR. gives this example s.v. *Wren* 'wander, weary'. The context, it seems, makes a connection with the adj. *wori* cf. l. 7). OE. *wirig* 'dirty' more probable; I suggest 'makes dim, bleary'. — 17, 18. *heo pl*; so also *þissen* (19).

² *N* (388.6) *Mx*'s translation has no sense. I put a dash after *serued*; 'also the evil serve sc. the good' — (also) *earth* etc. — 17. *saluc*; *Mx*, SWEET wrongly 'salvation'; it means 'salutation'. — 20 f. '... who was beset, assailed by her foes on all sides... and herself quite destitute enclosed 'within' etc.

³ *mæhten* 'could'. — 3. *kinedome*; *Mx* 'kingdom'; I prefer 'kingly authority, kingship'. — 15. *deade* (K *deade*; *deade* looks like an undetected scribal error. — 19. *lute, named* 29) pres. — 23. The connection would doubtless be improved by placing the full stop after *lute-wurde* and the comma after *donne* (21).

warlo premen etc. — 27. After *erist* a colon. — 28. *wered*: N (390.26) *wereih*. — 29. A dash before *his* and after *armes*: N (390.28) *in his i streichte* (K) *armes*. — 30. N (390.28) *ase þu on ad, efter þet me weened, set* (K) *upon þe oðer note*.

185. 1. *brode* may mean something like 'extended, fully' (NED., s.v. Broad C adv. 1); or else the third letter should be taken as *e* and the word regarded as a compound with *foðe*: 'foot-breadth'. — *þat is bitokned*; either *by* is to be supplied or *bitokned* has a sense analogous to that suggested for p. 66.17: N (390.29) *þet þis scheld named none siden is forto bitokned* (K) etc. — 5 *Hig forsoken — gret weð* (7) inserted. — 9. The first part of the quotation from Lament., III. 65: *seulo* etc. cf. Ps. V. 13. — 10. N (392.6) *þis scheld me schilt us want one* etc. — 15. The explanation an addition. — 16. A sign of interrogation to be placed after *achi*. — 17. *litzlicher*: N (392.11)¹ *lithliche*. — 18. After *walde* a full stop; after *whi* a sign of interrogation. — N (392.12) *binimen us euerich bitllunge*; the original phrase may have been misunderstood by the reviser. — 21. N (392.15) *deorre þis nes neuer*. — 23, 24. N (392.17) *iðisse schelde*; the construction is irregular. — 30. N (392.24) . . . *þarþen his schold*: *þet is, telle openen his side* etc. — 31. N (392.25) *forþe schenken hire openliche heu inwardliche he lauede hire*.

186. 4. *agood*: a *good*. — 10. *biþoren hym*; 'dishonour him by adultery': NED., s.v. Bewhore, gives only two examples (the first from 1604) with senses differing from this: N (394.8)² *heu wouhte worþoren hire mid oðer men*. — 13. *biwored hym*; the sense, analogous to that just noted, is apparently unique; the word is first recorded from Shakesp.: N (394.10) *þarþ þe soule his spase worþore hire mid þe weunde* (K) *of helle* etc.; cf. l. 24 N (394.20) *Ne heu neuer his hofman worþored* etc.). — 23. After *sigre* a full stop. — 26 ff. The context is to some extent confused; to read the passage as it stands, the stop after *hemman* (27) may be taken as a colon and *þat* stressed, referring to what follows: N (394.22) *So muchel is bitworenen Gods weihlechange ⁊ monnes to weunnen þet monnes weihlechange maked of weiden wif, and God maked of wijf weiden* K. — 29. *bitwifren*: þ for *o* — 31. Cf. Job. XII 23; saluansas in integrum restituit.

187. 1. N (396.2)³ *war so he hit walde*: *his laue makede as*

¹ N (392.9) MS.: . . . *wille þu louest i kroued us, scheld he seid of gode wille* (K). — 10. The inverted commas after 'why' in the translation should be placed after 'trouble' in the line following. — 13. *þet* object referring to *us*. — 19. *weire*: Mx 'fully'; this may be a misprint for 'beautifully'. — 23. *biholdre* pr. subj. 'may behold'. — 28. *gode iueren* 'dear, intimate friends'.

² N (394.3, 4) The apparent double meaning of *Giwerie* — the former instance 'the Jews' quarter': in pawn to the Jews, the latter 'the land of the Jews' — should be noted; cf. NED., s.v. Jewry 2, Mr Wörterb., s.v. Gwerie 1. — 6. *fordeede* 'deed done on behalf of some one, favour': NED., s.v. Fordeed; so also Mr Wörterb. — 16. *al dei* 'continually'.

³ N (396.1) MS. *muhle* K. — 4. *hire* not refl. — 6. *efter* simply means 'after'. — 9. *haued* pres.

bed þerof; a full stop to be placed after *blode*, a dash after *loue*.
 9. *holdeþ*: N (396.7) *halweit* (*halddid* C). — 14. Cf. Isaiah, XLIX, 15. Numquid obliuisci potest mulier infantem suum, ut non misereatur filio utero sui? & si illa oblita fuerit etc. — 18. *ter* for *te*. — 21. N (396.16) *he dude merke of þurunge ine ba two his honden*.
 22. *h* for *he*. — 23. After *loue* a dash. — 26. N (396.21) *roto ueien are boðe togederes* etc.

188. 2. *he* should probably be supplied before *hap*. — 3. *ne am* — *dye* (1) added. — *d þus alle þe resouns* etc. confused: N (398.7)¹ *þus, alle þe reisuns . . . þu meit i-rinden in me: nomeliche, 3if þu buuest chaste chunisse: for non* etc. — 7. A dash after the first *it*. — 11. Another *þe* should doubtless be inserted before *meste*. — 13. The stop after *more* to be omitted. — *is* for *it*. — *fere* apparently a unique form. — 14. After *more* a full stop. — 17. *þi schen* a corruption for *be schen*. — 18. *scheme*: N (398.22) *scrumen*: the substitution is obviously due to a misunderstanding: cf. p. 190.30. — 20. A word may have been left out: or else *schal* stands for *schalt*: N (398.24) *Ne schal neuer heorte þenchen swuch seluhte, þet* etc. — 21. A colon after *en endelich*. — 22. *Absolon* cf. p. 96.7. — 23. *siches*: *h* should evidently be corrected to *i*: N (398.28) *sicles* (*schillinges* C): cf. NED., s.v. *Sicle*. — as for *al*. — 26. *prelais* 'authority': cf. NED., s.v. *Prelacy* 3: the form is apparently not found elsewhere and may be erroneous (for *prelasi*?): cf. however. Sc. *prelittis* (16th cent.: NED., s.v. *Prelate*): Fr. *prelât* (GODEFROY, s.v. *Prelat*): N (398.30) *arcschipe*. — 28. *body* as BCGT (MY): N (400.1) correctly *bode* (MY p. 72).

189. 2. *uowȝer*: a *uowȝer*: N (400.9) *þet a swach uoware ne mi turnen hire loue to him*. — 2. 3. *hiȝ*, *she* inconsistently referring to *he* in l. 1: influenced by the original f. sg. pron. — 6 ff. N (400.14) *nis non þet muȝe etlatien* (*fauvey sculkin* C) *þet heo ne mot him luriu. þe soðe sunne . . . was forði istien on hiȝ oðe heȝe rode . . . to outenden his loue in his leoues heorte, and siȝt iðe gospelle. Ignem* etc.: the original *etlatien* of which NED. gives only two instances, the latest from 1230, has been misinterpreted and the passage changed accordingly. — 12. *ardent* as N: *accendatur*: Luke, XII, 49. — 29. A full stop after *our þwert*. — *uverschul*: *we schul*. — 30. N (402.8) *þenched 3if 3e ne oȝen eade to bliuen þene king of blisse þet to-spreȝ so toward on his ernas, and buȝit ase uorto beoden eos aduancuȝd his heauȝd*. The irregularity in tenses may have been caused by a misunderstanding of the original *to-spreȝ*.

190. 1. N (402.13) *ase Elie dude þe poure wummonne liuenet*²

¹ N (398.2) *richest* preferably 'most powerful, noblest'. — 5. *þet he ne con* etc. *þet* he may be taken as rel.; or else, perhaps, *he* is simply a scribal slip for *ne*; a comma after *etholden*. — 10. *hæni* for *hu* CGT (MY); cf. p. 206.19. — 21. *ruȝ* 'evil'. — 31. *heale* 'prosperity' M *Sanctitus* possibly for *sanitas*; cf. Fr. P.: *hele*: *sanitas*. — 400.2. *þurȝh nouȝ to uorlosen* 'to lose (sacrifice) nothing'?; Rg p. 103. — 4. *hetel* 'hostile'.

² I strike out the comma after *wummonne* and take *liuenet* as the object of *dude*.

and gistuede mid hire þat he inoud etc. — 7. *wugge*: N (402.17) *migge*: cf. l. 14: if the form is anything more than an instance of incorrectness on the part of the scribe, we may trace some affinity with the equivalent of mod. dial. *wug* 'muck, dung, mud': cf. EDD., s.v. *Muck*. — *seide* an error for *soud* N (402.17; cf. l. 14 — 9. *tre*: N (402.20) *rode* — A full stop should be placed after the word. — 10. Cf. N (402.21) *þis blod . . . schal makien ou Surpreisus*: þat is, *ontunden ou mid tis Grickische fure* etc. — *gregeyns* an apparently unparalleled form: the abbreviation-stroke probably accidental. — 13. *hgm* — if an inconsistency in gender: N (402.24) *þeos hane*. — 16 ff. N (404.3) . . . and *idel woudded ⁊ awenched þis fur*. *Staried ou euer ewicliche in Gode werkes*, ⁊ *þat schal heuten ou ⁊ ontunden þis fur aȝean þe brune of sunne*. For, *al so us ou uel driued al þen oðerne*, *al so þe brune of Godes hane driued brune of ful hane al of þe heorte*. — 18. After *word* a full stop. — 23. N (404.12) . . . *use þauh a mon . . . failede efter his sore swinke*, *a last, of his hure*. — 26. *þerendgug*: þe *endgug*. — N (404.16) *iden ende of al his live*, *þat was use iden ewentid*, *hæon me* etc. — 27. After *hgm* a colon. — 30. N (404.20) *ne sweumet*, *ne ne deruēt me nowiht aȝean þis* — *þat ich þus biten (bite C) al þat ich ȝdon habbe*, *þis eisel þat ȝe broodet me* — *þis sure hure*, *þauh pulled mine pine*¹.

191. l. ff. differing from the original: cf. N (404.23): the vinegar of a sour heart quenches Greek fire — the love of our Lord; she who bears it in her breast completes his sufferings. Men throw Greek fire upon their foemen to conquer them: you should do the same, as Solomon teaches: *Si curiuit* etc. — 5. *nonman* to be added after *oifer*. — 8. Cf. Prov., XXV, 21, 22: *si sitierit, da ei aquam bibere*; *prunas enim congregabis* etc. — 11. An omission has broken the context: cf. N (404.32) . . . and *ȝif he (sc. ȝo) is of þurst*, *ȝif him drincken*: . . . *ȝif he efter þine herne hæved hunger oðer þurst*², *ȝif him uode of þou beoden* . . . and *ȝif him drunch of teares*. — 12. *rechen*: N (406.4) *rakelen*: the form in our text seems to be unique: there is an obvious relationship with mod. north. dial. *rickle* 'to make into a 'rickle' or 'stack', of which NED, gives the first instance from 1793. In Swed. dial. *ricket*; *ricket* 'ramshackle' (cf. RIETZ, Sv. dial. lex., s.v. *Ricket*) we find an analogy of the parallel readings in P and N (cf. P p. 106, 16, 22). — 23. The connection is abrupt, the passage having been altered and abridged: cf. N (406.13) *Migge . . . is stinckende alesses hane*, *þat awenched gostlich hane þat Grickische fur bitorned*. *Þuraf flesch was ou corde so swete ⁊ so holi* (K) *use Jesu Cristes flesch*. And, *þauh he seide, himself . . . Nisi ego* etc. — 24. *my faders d myne*: N (406.19)

¹ *þone* in line 23 means 'thought, mind' cf. p. 222.25; *mæle C* is evidently due to a confusion of the senses of the original word.

² *Mx* apparently misunderstands the line 'after having done thee harm'; it means: 'if he is hungry for, if he seeks' etc. — 31. *hire* I refer to *heorte* 30. — 32. *one* should be stressed: 'the one'.

min and minas Federis lue; cf. l. 26. — 27 ff. *N* (406.20) *Hwon Jesu Cristes owene diciples* (K), *þeo hwaile* (K) *þet heo aleschliche luecde hine...* *eor-eoden þe suctnesse of þe Holi Goste...* *nis he wod, oder heo, þet luecde to swarde hire owene alesshs etc.* — 30. There is an inconsistency of number and persons. — 31. After *to gedre* we may put a dash.

192. 2. In the lines which follow as well as in those which precede, the revised text has been materially changed; cf. *N* (406.27 ff.) The purport of the latter part of the original argument may be given thus: *Cheose, nu, curichon of coritlich* (K) *elne ⁊ of heouenlich...* *Luec maked hire* (sc. *heort*) *schir and grifful and cleane...* *alle þe þinges þet heo arined, alle heo turned to hire...* *þurah þet tu luest þet god þet is in an oðer monne...* *þu makest...* *his god þin owene god...* *Strik¹ streche BC, strech T MY* *þine luec to Jesu Criste, ⁊ þu hanest i-wonnen him, Rin* (*Ran T*) *him mid...* *luec...* *and he is þin...* *Nis God betere aneuenliche euliche* (K) *þen al þet is ðe worlde? Cherit etc.* — 13. *N* (408.15) *þet for eui worldliche luec his luec trukie; cor no þing ne con lueren ariht bate he om.* — 20 *miðh:* *N* (408.22) *inunt.* — 22. The stop after *witterlich* should be placed before the word. — 24. After *þerof* a colon — 28. A full stop after *sugten*.

193. 2. The connection would be improved by omitting *þerfore*. — 3. *done hem bot good;* *N* (410.3) *ne mei ich nowiht don ham.* — 4. *urhan he* — *þe rede see* (7) inserted. — 8. *wiphele* is, to my knowledge, an unrecorded compound; *N* (410.5) *his spuse þet he ne mei nout helien wif;* cf. l. 11. — 10. Cf. Gen., XVIII. 17: Num etc. — The letters in the margin: *in ge*, *uesis*; similarly p. 192.29. —

17 ff. Cf. Isaiah, LXIV. 4: — *vidit* — *expectantibus*. — The quotation from I Cor., II. 9 (18) is also contained in *MT* — 22. A full stop after *cordis*. — *exprobacione* for *exprobacio*. — The stop after *malorum* to be taken as a colon. — 23. Cf. Ps. LXXVII. 8: *non est creditus cum Deo spiritus eius.* — *N* (410.18) *þis is þe lefdi riwle. Alle þeo* (K) *odre serued hire...* *Lutel strenge ich makie of ham, cor hwon þet þeos beon² deorweardliche i-awst* (*i-loket T*). *Habbed ham, þurh, schortliche, ðe eihleode dole.* — 26. — p. 198 interpolated. — 27. There is apparently some confusion: *An Angel* — *hgm* should preferably be left out; cf. Rev., XXI. 9: *Et venit vnus de septem Angelis...* & *locutus est mecum, dicens: Veni etc.*; or else we may insert *þat* before *An*. — A colon after *hgm*. — 32. *þe briðnesse of golde;* *claritatem Dei* (v. 11).

¹ *Strik* can hardly, as suggested by MN in his glossary, go back to OE. *streccan*; it is to be connected in form and sense with OE. *strican* 'stroke, rub'. — 12. *loued* for *leued*. — 13. *Cherit* — *chert* possibly an instance of play upon words — 20. *monne* gen. pl. as on p. 381.11: 'who loved him most among men'.

² For *beo*. — *Habbed* imp. pl.; cf. p. 342.23.

194. 1. Cf. v. 11: & lumen eius simile lapidi pretioso tanquam lapidi iaspidis, sicut crystallum: cf. l. 18. — 2. Et habebat murum magnum, & altum, habentem portas duodecim: & in portis Angelos duodecim, & nomina inscripta, quæ sunt nomina duodecim tribuum filiorum Israel (v. 12): cf. l. 23. — 6. Cf. v. 14: duodecim nomina duodecim Apostolorum Agni: cf. p. 195 l. — 10. Cf. v. 16: & mensus est civitatem de arundine aurea per stadia duodecim millia. — *pousun*: NED. knows an analogous form only from mod. Sc.; cf. also EDD.; however, I note an instance of loss of *d* from Ayrnb., p. 75: *an hundred pouzen zipe*. — 12. V. 17: mensura hominis, quæ est angeli. — *contes* is found again on p. 195, 16: these are, so far as I am aware, the only examples of the occurrence of this form in English: cf. GODEFROY, s.v. Conte. — 16. There is an irregularity in the syntactical connection: signifies those who . . . — that they etc.: cf. p. 195 27. — 18. The dittography should be corrected. — 26. One *of* to be left out.

195. 15. *his* apparently for *pis*. — 24. *Sardoniche*: in the examples given in NED., s.v. Sardonyx, this form only occurs in pl. *sardonyches* (17th cent.). — *Sardyne*: Rev., XXI. 20: sardius: cf. NED., s.v. Sardine¹. — *Gristolite* seems to be a faulty form: cf. NED., s.v. Grisolet, obs. variant of Chrysolite (earliest example fr. 1672). — 30 ff. Cf. GARRETT, op. cit., pp. 5 ff.: 28 ff. — 32. *vertuose*: it would be tempting to assume some connection with *vert*, as an allusion to the green colour:

Jaspis colore viridi:
Profert virorem fidei,

(GARRETT, op. cit., p. 28): there seems, however, to be no sense recorded either in English or French to support this assumption: probably, then, the meaning of 'efficacious or beneficial in healing', a property frequently ascribed to precious stones, should be assigned to the word: cf. NED., s.v. Virtuous 6.

196. 5. *a* possibly for *as*: cf. l. 9. — 10. Et duodecim portas, duodecim margaritæ sunt etc. (v. 21). — 12. Et templum non vidi in ea. Dominus enim Deus omnipotens templum illius est, & Agnus. Et civitas non eget sole etc. (vv. 22, 23). — 15. *beren in hyme*: cf. v. 24: reges terre afferent gloriam suam, & honorem in illam. — 17. *on nyth*: per diem (v. 25). — 32. *hene* for *hyme*: cf. l. 15. — 34. *men* to be supplied as the subj.

197. 1. *pat* should be inserted after *And*. — 2. *schal be fan* or the like has been left out. — 8. Et ostendit mihi fluvium aque vite XXII. 1: cf. l. 19. — 9. A full stop after *Lombe*. — 11. *fair prught*: afferens fructus duodecim (v. 2.).

198. 10. Alter *gospel* a colon. — If the purport of the Scriptural passage is correctly rendered cf. John. XVII. 3, *be known of* would mean 'be acquainted with': an apparently similar instance from 1630 is given in NED., s.v. Know 9 d. — 12. 13. *abourge*, *abourge*: I have noted from WRIGHT'S Voc. a sense 'maintain' which

would suit this context; cf. Matt., X. 32. — 16. *pat* erroneously for *hap*; cf. v. 6: Haec verba fidelissima sunt, & vera. Et Dominus Deus spirituum prophetarum misit Angelum suum ostendere servis suis quae oportet fieri cito. Et ecce venio velociter etc. — 21. *he* may have been omitted after *And*. — Cf. v. 9: Vide ne feceris; conseruus enim tuus sum, & fratrum tuorum prophetarum, & eorum, qui seruant verba prophetiae libri huius: Denn adora. — 26. 32 ff. Cf. v. 14: . . . vt sit potestas eorum in ligno vitae, & per portas intrent in ciuitatem. Foris canes, & venefici, & impudici, & homicidae, & idolis seruientes, & omnis, qui amat, & facit mendacium.

199. The passages on this and the following page are fragments from the eighth part of the original. — 10. *fram ester to holy þursdag* an addition. — *In heruest etc.*: N (412.21)¹ *3e schulen eten urom ester wort þet þe holi rode dei, þe latere, þet is ine heruest, ouerliche deiwric, bate . . . 3oing daures, and nigiles / I þeos daures . . . ne schulen 3e eten* (K) *nout hwit (naut coten hwit B, coten nan hwit C, ete na hwit T MY)*. — 17. N (412.30) *Sum ancre naked hire bord mid hire gistes wrotaten, þet is to nucho ureondschipe . . . 7 mest a3ean ancre ordre, þet is al deud to þe worlde, Me haueð i-herd afte siggen þet etc.* — 20 ff. N (414.5)² . . . *gistinges: ne ne talle 3e to þe 3ete uore uakute harloz: þeah þe uere non oðer eac of bate hore meadlese mud (hore meadlese mud B, hore meadleseschip C, hore meadlese uorse T MY), hit wolde . . . Hit ne limpet nout to ancre of oðer monne elnesse woto*

¹ N 412.3 MX's interpretation must be regarded as an error; I translate: 'In comparison with things that are (treated before (above), they (sc. *riolen*) are of slight importance'. — 7. *deiute* 'estimation' (men attach less value to etc.) — 27. *eted* is imp. pl.; thus a full stop should be placed after *feble* (so also RG p. 70). *B ouer feble . Polage coted*; similarly BC (MY).

² N (414.4 *speken, eten* pa. t. — 6. *uere*; the pa. t. subj. should be kept. — 23. *oueral* adv. — 416.2. *poure* adj. qualifying the following word. — 13. After *etene* a full stop, *uene mon* being the object of *lade*. — 15. *ureond* pl. — 418.1. It is needless to point out that MY's strange assumption on p. 68 is a curious blunder; *uarien* does not, of course, mean 'curse'. But I fail to see the exact sense of the phrase. MX's explanation ('defend herself when her cattle is shut up in the pinfold') does not help us much and is, in fact, obviously a misapprehension; much the same holds good in regard to the interpretation given by MORRIS ('beware when one impounds her'). I should be inclined to take *punt* as the pres. t. subj., give to *uarien* the sense 'guard, take care', and exchange *me* for *he* BCT (MY): 'to take care when he (sc. *heicard*) should shut her up' (the time of the day or, perhaps, of the year so as not to trespass on the cultivated ground; cf. Fr. *mandir le quant il les enparke*. However, *T puinde* goes against this explanation. — 3. *tunc*: MX 'town'; MORRIS 'enclosure'. An appropriate translation would be 'court of justice', but I find nothing to support it. — 15. *uol mi don* etc.: MORRIS' interpretation is, so far as I can see, without meaning. — 9. *ehte* 'property'. — 20. *herde* adj. — 24. After *beres* a semi colon; *B beres . ne biþlodgi* MY: 'let her not bleed herself'. — 420.4. *Sum wunnon* cf. p. 218.3. — In the second line from the beginning of foot-note a MX takes *hefile* as 'had'; it means 'head'. — *Te 3emes þe etc.* (third line from the end) evidently, as suggested by MORRIS: *Te 3emes . . . speked*. — In foot-note f, l. 2 the stop after *of* should be struck out, for *hwon þ* meaning 'provided that'.

makin hire large . . . Marie ⁊ Marthe . . . howe lif sundrede. ³ *3c ancren habbed i-numen ou to Marie dore etc.*; the rest of the argument has also been much abridged in the revision. — 24. N 414.25 *Heo* (sc. *ancre*) *schal libben bi elmesse ase uerhliche ase heo euer mei . . . 3if heo mei sparian eni poure schreaden schine T. schraden C.*, *sende ham al dereliche al of hire wounes (graves TC) . . . And heu schulen þeos riche ancren þet . . . habbed rentes i-sette, don to poure neithbouris dereliche howe elmesse? Ne wilben wilni C. wilne nan T. wilni þa B MY) nout forto habben word of one large ancre etc.* — 34. *Jerunge* probably an error for *Seint Jerome* N 422.1. — 36. N (422.15)¹ *3c schulen beon i-sladdad four (fiftene T) siden etc 3ere . . . and ase ofte i-beten blod.*

200. 4. takeþ for talkeþ; N 422.17 *Hwou 3c beot i-beten blod, 3c ne schulen don no þing, þeo þreo dures, þet ou greu; awh talked mid ouer (K) weidnes and mid þeawful talen scharted ou to-gederes . . . So wisliche wited ou in our blod-letunge . . . and also hwou 3c i-aded eni srenesse; for muchel sotschipe hit is awto uerlesen, uor one dore, tene oðer twelue.* — 5 *nouth to libben by; N 424.3.² Ancre þet nout nout with hunde K hire mode.* — 6 ff. *biþ* — her erroneously for the sing; in l. 8 correctly *schre*, as the reference is to the servant that 'goes out'. — 8. *numan; no man; so also l. 11; N 424.12* *No þing nabben heo þet hore dame hit nte; ne ne andernou no þing, ne ne 3iæn witalen hire trane.* — 9. N 424.18 *Nouter of þe wummen ne beren urom hore dame, ne ne bringen K to hire nom ule taken, ne noure tidings etc.* — 12. *grueþ for greueþ.* — 13 *chastise ham etc.; N 426.10* ³ *þe ancre makie ciler of ham to makin oðer renie aknon to þe coute. . . and þe ancre legge on ciler sum penitence etc.* — 17. N 428.4 *Bitwumen uole ne grauslie (gruchesi B. grausi C. grase T MY) 3c* (sc. the women) *nout nouter frat, ne uderhat; ne ne drunken wiluten hane.* — 19. N (428.9)⁴ *Nou ancre seruant ne*

¹ N (422.5) *for nout* 'not by any means'? — 12. *dute* 'risk' or 'difficulty', cf. NED., s.v. Doubt 2, 3 b.

² N (424.3) *beot* for *beo*. — 19. MS.: *bringen* K. — 24. *hesmel*: a combination with OE. *healsmyne*, ON. *halsmál* MS, MORRIS, does not seem very probable. — *al* is adv. and the phrase has reference to *hesmel*.

³ N 426.6 *hire* sg.; an inconsistency in number. — 8. *eft* some 'a second time, again'. — 23. *ham* refl.; MS's erroneous interpretation of the passage is repeated by MORRIS; it means: 'let them keep firmly together . . . and not care' etc. — and 24) — *soued* 25 may be regarded as a parenthesis.

⁴ N 428.7) *þeo* pron. pl. referring to *word*. — 10. MS's interpretation looks like a misunderstanding *clutten bi* means 'live upon' and *Godes milce* 11 is parallel to *mete* ⁊ *clod*. — 11. MS, MORRIS mistake the meaning; by MY given correctly thus: 'Let no one mistrust God, whatever may happen to the anchoress, or think that he will fail her': B *godd, hwet se tude of þe ancre*; similarly CT. — 14. *ere* hope cf. *laue-ere* l. 30; *the of hope* BTU c5v) MY — 17. *stucchen* for *stucche*. — 23. *riulen* pl. — 25. *godere* should be kept as preferable to *Godes* TC) 'sound precept'. — 430.13 *heuede* pa. t. subj. — 18. *hol holden* evidently an instance of dittography (MR).

*oahle, mīd rīhte, worto asken i-sette hāire, bāte mēte ⁊ clod þet heo mēi
 clutten bi (bāte mēte ⁊ hāire þ ha mēi flutte bi B Mx) ⁊ Godes mīlce. —
 20. euerīche weke ones redeþ: N (428 17) 3e ancren owen þis batle laste
 stucchen reden to our wummen euerīche wīke enes, wort þet heo hit kunnen:
 cf. N (430,11) O þisse boc reded euerīche deir hron 3e beoð eise —
 euerīche deir lesse oðer more. For ich hopie þet hit schal beon on . . .
 sweate biheue þurah Godes grace.*

GENERAL REMARKS.

A part of the present thesis, comprising the text and the prefatory notes, appeared in 1911 among the Annual Publications of the University of Lund for that year (Lunds Universitets Årsskrift. N. F. Afd. 1. Bd 6. Nr 1). Prospects were held out at the time of publication that a critical treatment of the text, including textual notes and an investigation of the language with a glossarial index, was to follow at no very long interval. Adverse circumstances, however, have kept me from executing my purpose and I very much regret that the continuation of my work, which for several reasons I deemed it advisable not to defer any longer, now presents itself in a very imperfect condition. Hopes are fallacious but perhaps it may not be amiss in this place to point out that a full glossary containing all the forms found in the text has actually been compiled and is intended to be brought out shortly, together with a list of names, an index of the Scriptural quotations, and bibliographical notes. Preparatory work for an examination of the dialect is also in progress.

The scope of the investigation, has, as will be seen, been restricted to an attempt at removing the difficulties of the MS.-readings. As already stated in the opening pages, the reviser of the original text, or the scribe, or rather both in common, cannot in justice be credited with having produced a very careful piece of work. It has been my endeavour to make the most of the material with which I had to deal, a task which has proved to be of some intricacy as, apart from a considerable amount of obviously false readings, the text presents a great number of forms and words not hitherto recorded, and specialized senses not found, if at all, until considerably later times.

As the punctuation of the MS. has been kept in my diplomatic reprint — a way of editing which in my opinion should

be adopted for all linguistic material published for purely scientific ends — the connection of clauses, as I take them, has been indicated in the critical apparatus; I do not, however, by any means lay claim to consistency. The original versions have freely — perhaps too freely — been quoted, not only in places where I considered this as the simplest manner of setting right a faulty reading in the revision but also wherever I thought it of interest to illustrate the variations of the versions.

When studying the Nero version as given by Morton in his well-known edition for the Camden Society, it could not escape my attention that the editor, as is the fortune of everyone dealing with matters of this character, has in the case of several words and passages given interpretations which may admit of some doubt. I thought it of interest, although it could not strictly be regarded as forming part of my duties, to criticize his opinions where they differed from my own. My remarks are the outcome of a systematic perusal of the text and practically all the obscure passages have been touched upon. The notes may in many places seem rather trivial in nature; others should be regarded as tentative suggestions; in some few I may have hit the mark. It should be noted that the numerous corrections of the editor's readings which are the result of Kölbing's collation¹ have been adduced only in places where this has been necessary for my purpose. This collation should always be consulted by students of the *Ancien Riwle*; the same applies to the readings from *N* and the parallel early versions given by Macaulay in his most interesting and valuable series of articles in vol. IX of *The Modern Language Review*.

As it is my intention to make various problems relating to the *Ancien Riwle* — and particularly the version published by me — the subject of special studies, it may not seem expedient in these pages to anticipate the results. However, some few cursory notes may be given on questions which have especially attracted the interest of scholars. I wish, however, initially to stress the point that arguments can only hang in the air as long as we have to depend for critical material — apart from the

¹ *Jahrb. f. rom. u. engl. Sprache u. Lit.*, XV, pp. 179 ff.

collations referred to — upon the edition of Morton which, whatever its merits, falls far short of modern requirements. It is to be regretted that the fulfilment of the promises made for half a century by the promoters of the Early English Text Society to produce a satisfactory edition should be postponed in favour of undertakings which seem inferior in importance as well as interest.

The literary monument commonly called the *Ancren Riwe*, containing so much valuable information on medieval life and ways of thinking, has come down to us in the following versions¹:

I. *English*.

1. *B.* Corpus Christi College, Cambridge, 402 (1½ 13th cent.).
2. *T.* Cotton, Titus, D. XVIII (1½ 13th cent.).
3. *N.* Cotton, Nero, A. XIV (1½ 13th cent.).
4. *C.* Cotton, Cleopatra, C. VI (13th cent., later).
5. *G.* Caius College, Cambridge, 234 (13th cent.).
6. *V.* Vernon MS., Bodl. Lib., Oxford (2½ 14th cent.).
7. *P.* Pepys MS. 2498, Magd. Coll. Cambridge (2½ 14th cent.).
8. A fragment published by Professor Napier in the *Journal of Germanic Philology*, II. p. 199 (14th cent.)².

¹ MACAULAY, *op. cit.*, pp. 64, 71, 115 ff.

² Some other fragments, not mentioned by Macaulay, also deserve attention. In an article in *Anglia*, vol. XXX, p. 103 ff., Heuser published some prayers contained in MS. Laud Misc. 201 of the Bodleian, a 17th cent. MS. in the handwriting of W. Lisle who tells us that these were taken 'out of the Nunnes Rule of S^t James order in Bennet Coll. Library' C.C.C. Cambridge. Heuser, judging from the apparently archaic forms of language shown in these fragments, puts forward the theory that these are copied from a lost *Ancren Riwe* MS. dating from the transition-period from Old to Middle English and that this lost MS. points back to an OE. original. The peculiar and in part obviously false language forms were *a priori* likely to arouse suspicion as to the genuineness of the extracts published and the arguments adduced by Napier in a paper contributed to *The Modern Language Review*, IV. p. 433 ff. place it beyond doubt that these prayers have actually been copied by Lisle from the above-mentioned MS. in C.C.C., and that the archaisms were intentionally introduced by him. cf. WULCKER, *Beitr. z. Ges. d. deutschen Spr. u. Lit.*, I. 72.

II. *French.*

9. Cotton, Vitellius, F. VII.

III. *Latin.*

10. *M.* Magdalen College, Oxford, 67 (ab. 1400).
 11. Cotton, Vitellius, E. VII ($1\frac{1}{2}$ 14th cent.: greatly damaged).

Discussing the mutual relation of the MSS. Macaulay (p. 151) on the evidence of passages contained or omitted, recognizes the existence of two distinct groups of versions — 'those that have been interpolated to a greater or less degree, viz. *BVP*, and the remainder, which better preserve the general form of the original text, though less correct and less near to the original in other respects than *B*'. The interpolations occurring in the English MSS. are also partly characteristic of the French and Latin versions. As regards correspondences in verbal readings 'in a very large number of instances *N* stands alone against a consensus of the other copies: but it has some affinities both with *C* and (more especially) with *T*' (p. 150). Additional elucidation of the question of the relationship between the different versions might, it seems, have been afforded by a systematic grouping of the points of agreement or difference in the matter of readings on the basis of Macaulay's collation, and I propose in another place to give a survey of some of the most distinctive features. There are reasons for thinking that this might render a modification of Macaulay's arrangement necessary.

As is well known, the question of the original language of the Nuns' Rule has called forth a great deal of argument. On the authority of Smith and Wanley, the latter of whom rests his statement on a collation of the Latin and English MSS. of the Cottonian collection¹, it was generally held that the Latin was to be regarded as the original version. In the Preface to his edition (p. VIII ff.) Morton undertook to prove the English origin of the work and in fact succeeded in changing the general opinion². Morton's arguments were, however, subjected to a detailed criticism by

¹ WÜLCKER, *op. cit.*, p. 72.

² MÄTZNER, *Altenglische Sprachproben* I. 2, p. 5; WÜLCKER, *op. cit.*, p. 73; GASQUET, *The Nun's Rule*, Pref., p. XI.

Bramlette in an article on the matter in *Anglia*, vol. XV (p. 478 ff.), and the result at which he arrived seemed to favour Wanley's statements. The view of the American scholar has been implicitly adopted by certain German writers¹. The problem has been dealt with afresh by Macaulay, on pp. 71 ff. His conclusions, generally contrary those of Bramlette, must on the whole, I am inclined to think, be accepted as sound. It cannot be doubted that Bramlette's arguments are partly based upon misapprehensions and he appears to have possessed an imperfect knowledge of the various English MSS. However, as has also been pointed out elsewhere², the whole question cannot be definitely solved until we have the critical edition of the various texts, the Latin included; and it seems rather an idle undertaking to make an inference as to the general character of so extensive a work from separate alleged misunderstandings occurring in MSS. from a comparatively late date and by no means of the best. Internal evidence also makes the assumption of a translation from the Latin highly improbable. The easy flow of idiomatic language, the frequent allusions to English social conditions and ways of life, the great number of proverbial expressions, the instances of playing upon words — these facts do not support the translation-theory. One more reason, not without some weight, may be added. As is well known, the work teems with Latin quotations from the Scriptures, the Fathers, and various other sources, in some places followed by a literal translation, in others rendered by a paraphrase, in others again left altogether untranslated, this last being the case not only with familiar Biblical passages but also in passages the understanding of which must imply a not inconsiderable knowledge of Latin. If it had been deemed necessary to turn the bulk of the work into another language, it seems somewhat hard to discover any object in keeping a considerable percentage of the original either with or without an explanation attached.

¹ MÜHE, Über den in Cotton Titus D. XVIII enthaltenen Text der Aenc. R.; again *Anglia*, XXXI. p. 399 ff. REDDENNING, Syntaktische Kapitel aus der Aenc. R.

² HEUSER, p. 119; GASQUET, p. X.

In the first of his articles (p. 65 ff.) Macaulay devotes some care and attention to an endeavour to prove the originality of the French version. His array of proofs does not seem convincing. In the first place we may call in question the grounds for his assertion that the *a priori* probabilities in a case of this kind should be in favour of the supposition that the English version was translated from the French. The occurrence of a large number of words of Romance origin in this early text is, as was pointed out by Wülcker (p. 74), hardly to be considered remarkable in a work of a spiritual character. Moreover, the manner in which these words are dealt with by the writer does not seem to favour Macaulay's presumption. From a treatment of this matter I may quote the following passages¹: 'Ist es nicht eine ganz auffallende Tatsache, dass von den 25 rom. Lehnwörtern, die Genuswechsel aufweisen, 20 vollständig ihr Genus verloren, resp. das Genus neutrum akzeptiert haben und von den übrigen 5 ausserdem 3 ausser in dem Genus des Entymons auch als Neutra belegt sind . . . Hätte der Verfasser eine franz. Vorlage benutzt, so glaube ich es mindestens als auffallende Tatsache hinstellen zu müssen, dass von den 44 rom. Lehnwörtern, deren Genus belegbar ist, 20 ganz und gar dasselbe verloren haben'. Further, the fact does not seem altogether without importance that the French MSS., even if it cannot be regarded as an original copy, is a century later in date than the older English ones.

If we examine the selection of separate passages which Macaulay adduces in support of his assumption, we shall hardly find that any one of them goes to prove the thesis he maintains. Attention may incidentally be called to the fact that of the versions compared, the English (N) is generally inferior to the rest of the English MSS. in point of correctness, while the French is defective even in some of the passages given. In several instances the assumed inferiority of the English version must be due to an obvious misunderstanding; these cases I have pointed out in my notes. In the majority of cases however no inference as to the originality can be drawn from the differences, and the passage in English, although sometimes inferior — in one instance,

¹ LANDWEHR, Das gram. Geschlecht in der Ancr. R., pp. 2, 3.

p. 66.11, decidedly to be preferred — gives fairly good sense without the aid of the French. The way in which the occurrence of a prose-paraphrase of the original lines of verse in *N* on p. 240 is accounted for can only be described as utterly improbable; the same remark applies to the theory about the relationship of the French version to *B* (p. 152). The appearance of English words in the French MS. also seems to demand another explanation.

One more reason, and that of considerable importance, tells against Macaulay's assumption. This is the question of authorship. Wanley's ascription of the English versions to Simon of Ghent, bishop of Salisbury († 1315), Morton has already shown to be impossible¹. Morton's own suggestion that we should see in Bishop Richard Poor the author of the work, although founded merely on conjecture, has been accepted with more or less hesitation by others². The connection of the original Rule with Tarente in Dorsetshire, doubted by Wülfker (p. 74), has been repudiated by Heuser (p. 116) and Macaulay (p. 473). In the noteworthy article in *The Modern Language Review*, XI. 1, to which I have already referred in the notes, Mc Nabb from general correspondences between the *Ancren Riwe* and the Dominican Rule concludes that the author was an English Dominican Friar, and on the ground of particular identifications considers it a probability bordering upon certainty that this Dominican Friar was Robert Bacon (c. 1170 — 1248). If further evidence can be found to bear out this theory, it might constitute a conclusive proof against the hypothesis of translation generally.

If we turn to the version which forms the subject of this thesis, we shall find that the particular problems calling for solution are no less intricate. A few points may be singled out for special mention.

Although by Macaulay they are allotted to different groups, there is an obvious affinity between the versions handed down in MSS. *P* and *T*. This is evident not only from numerous cases of correspondence in the matter of verbal readings but also from the common occurrence of a number of passages containing

¹ Preface, p. XV, cf. also WÜLFKER, p. 73, HEUSER, p. 116; MACAULAY, p. 77.

² MATZNER, p. 7; WÜLFKER, p. 75; GASQUET, Pref. p. XI.

quotations from various sources. To these attention has been called in the notes. So far as can be judged from the imperfect critical apparatus, these passages seem to be absent from the rest of the English MSS. They are, however, to be found also in the Latin Magd. Coll. Oxf. codex¹, and this constitutes a general relationship between *TMP*. Other distinctive features are possessed by the last two of these versions in common. One is the considerable contraction of the eighth part, which is altogether absent from *M*. Further, while the English Ancien Riwe is addressed exclusively to women, the Latin, as stated by Macaulay (p. 76), endeavours, rather awkwardly, to adapt itself to men also; this attempt at a wider application, which has not, however, been consistently carried through, is evidently the reason for the suppression of most of the passages which contain personal references to the sisters for whom the work was originally composed, and the omissions may be regarded as chiefly due to 'a systematic attempt to get rid of the personal character of the address'. This is also exactly characteristic of the version in the Pepys MS. But whereas the latter must be called a paraphrase applied to *onelich men and wymmen* generally, rather than a copy of the original work, the partial adaptation of the former to wider circles appears to be restricted, so far as can be gathered from the few instances given by Macaulay in illustration, to merely verbal additions, and traces of a similar procedure are not altogether wanting in the English versions either. A collation would have been necessary to establish the identity of the alterations in *M* and *P* in this respect.

One more point has to be dealt with in a discussion of the mutual relationship of the versions treated in the preceding paragraph. In *P*, alone among all the English versions, we find what would appear to be an explicit indication of translation. The concluding words, slightly varying but substantially identical in the earlier MSS.², form a request for the reader to 'greet the Lady with an Ave Maria for him who wrote the Rule' etc. Now, the present version shows this puzzling alteration:

seip . . . an Ave Maria . . . for hym þat it drouȝe out in to þis language (p. 200)

¹ Cf. BRAMLETTE, p. 482; MÈHE, pp. 7, 9.

² Cf. WÜLCKER, p. 71.

The explanation which most naturally presents itself would apparently be to take the words to prove conclusively the theory of a translation. The general agreement pointed out above between the extant Latin version and the one contained in MS. *P* would seem to render this explanation all the more probable. But then we should have to face the difficulty in regard to the Latin parts of the work, to which attention has already been called. There are also facts which admit of a different solution and which indeed make another explanation necessary. It is quite obvious from the constantly recurring misapprehensions of words which seem to have gone out of use in the middle and latter part of the 13th century that the basis of the version which the reviser, living in the closing years of the 14th, found suitable to adapt to his purposes, must have been in English and not very far removed in age from those represented by the MSS. from the earlier part of the preceding century. It goes without saying that the terms for 'translation' and 'language' had not in those days the limited sense which we assign to them, and the use of the phrase given above does not seem very striking in view of the fact that the forms and words which the reviser found in his original were perhaps a century and a half older than those familiar to him, and were in part unintelligible to his generation. The case is in some way paralleled by the following passage in *Cursor M.* (Cotton vv. 20061 ff.):

*In sotherin englis was it (sc. writt) draun,
And turnd it haue i till our aun
Langage o northrin lede,
þat can nan oþer englis rede.*

This is a question of dialects; the line in the colophon of *P* applies to language differing, apparently, in age and dialect alike.

I hesitate to add to the amount of unfounded and unlikely theories current about the *Ancron Riwe*. But it does not seem altogether improbable that a work, apparently so wide-spread and popular, already at an early date should be subjected to modifications in various ways, with a view to making it more generally useful¹. An adaptation of such a nature undertaken soon after

¹ MACAULAY, p. 78.

the middle of the 13th cent. may have formed the ground-work for a new revision carried out a century and a half later on, the result of which has been preserved in the codex from which the present edition has been copied; another, related in character, being represented by the Latin version as we have it, abridged and modified, in the Magdalen MS., Oxf.

The text of the present version is, as stated by Macaulay on p. 147, in many places so much altered, or so corrupt, as to be almost unrecognizable. Apart from numerous blunders caused by carelessness or misunderstandings, the sense, as I have had only too many occasions to point out in the notes, has suffered severely by constant omissions or insertions undertaken without the slightest regard to logic or to the context. Many of the additional passages, however, have an interest of their own and would be worthy of a more exhaustive treatment than can be given to them here. As soon as I began to work at the MS., these passages struck me as clashing in part with the general tenor of the Ancren Riwe as I knew it from Morton's text, and I saw in them the outcome of ideas prevalent in the turbulent times from which the MS. apparently dates. As far as I am a judge, the inference can hardly be doubted that the man by whose hand these alterations were made must have embraced ideas typical of the spiritual life of England at the close of the 14th cent. and I do not consider the labelling of the volume — *Wickleef's Sermons* — as altogether misleading. It would have been a matter of interest to deal with this subject in detail, and I regret having to confine myself to passing indications.

One of the most striking of these passages is found on p. 54 — the metaphorical application of the apocalyptic beast to the depraved Church. This is a text that has been varied by critics of ecclesiastical abuses in all times, and the correspondence between this passage and the reply of Walter Brute, the Lollard, to the Bishop's summons¹ may be merely accidental. But the peculiar agreement with Wyclif in the use of *mar-chante* as a rendering of *mercenarius* in John X. 12 (l. 24) (for which see the note) can hardly be regarded as a mere chance.

¹ TREVELYAN, *England in the Age of Wycliffe*, p. 325.

Another of the more extensive insertions occurs on pp. 72. 10—76. 14 and contains an allusion to the donation of Constantine to which I have referred in my note on the passage (p. 74. 32 ff.)¹. Further interpolations related in character will be found on pp. 30—31, 47 (ll. 13 ff. especially to be noted), 53. 11 ff., 76. 6 ff. (unmistakably akin to passages on the coming of Antichrist in P. Pl. C. XXIII. 53 ff., 126 ff.), 152. 17 etc. The active life of the Poor Preachers is obviously alluded to in insertions on pp. 5. 4, 70. 15, 74, 79. 3 etc. (we seem to see John Ashton travelling on foot, staff in hand, through all the towns of England preaching with the zeal of an apostle²). Some views on election of grace, predestination (pp. 62. 4 ff., 92. 26 ff. etc.), the salvation of the heathen (pp. 66. 27, 78. 2) may be compared with similar ideas in P. Pl. B XI. 109 ff., XII. 275. It may also be worthy of note that the passage *Goo ich where I go* etc. (pp. 62. 6, 155. 19) occurs almost verbally in P. Pl., C. XII. 200. Again the reviser's conception of the true church as *a gaderynge of goode folk in goddes name* (p. 48. 14) seems to be identical with that of Wyclif and the author of P. Pl.³ One of the tenets mentioned by Peacock as characteristic of the 'Bible-men' was to the effect that every humble-minded Christian man or woman is able without fail to find out the true sense of Scripture and have the right understanding of it; this is exactly the purport of additional passages on p. 98. 1 ff. Finally in the longest of these interpolations, those on the visions of the Apocalypse (pp. 193. 26—198) we may trace influence from religious ideas in vogue at this date and not unknown to Wyclif and P. Pl.⁴

If we piece together the various hints of this character found throughout the book, it will be abundantly clear that the man who found it expedient to dress the old-time work in a new garb would be found among the adherents of the movements for reform which agitated the minds of men during this period of fermentation⁵. To which particular body of opposers the reviser

¹ JUSSEKAND, *L'épopée mystique*, p. 134; MENSENDIECK, *Charakter-entw. des Verfs von Piers the Plowman*, p. 77.

² TREVELYAN, *op. cit.* p. 307, 315.

³ MENSENDIECK, *op. cit.*, p. 79 f.

⁴ MENSENDIECK, *op. cit.*, pp. 66 ff.

⁵ There seems also to be an allusion to the political troubles of this date on p. 98. 23 ff.

should be assigned may be a subject for discussion; some of his views do not seem to tally with the Wyclivite ideas proper (cf. e. g. p. 18. 16 ff). The question cannot be decided without further investigation.

A word or two may also be devoted to the hardly less involved question of the language. There are certainly good grounds for the varying opinions which have been advanced on the matter. Heuser in his above-mentioned article in *Anglia*, p. 103, foot-note, speaks of 'eine südliche hs.' Macaulay, p. 147 takes the dialect to be Midland, with some South-western characteristics. Jordan in the *Englische Studien*, LI. 255 regards the version simply as 'mittelländisch'. The language, however, cannot by any means be called a homogeneous dialect but presents, as Miss Paues correctly observes¹, 'a strange medley of Southern and Midland, even Northern forms' and this is another point of correspondence between the present version and *T*. There are also, as Jordan points out, some traits of affinity in language with the so-called West-Midland Prose-Psalter and it is worthy of notice that the section in the MS. immediately preceding the 'Recluse' is exactly a parallel version of the said work. This question of relationship will have to be duly considered in a forthcoming treatment of the language of *P*; it may turn out to be one of wider range. Neither does it appear altogether unlikely that the reformatory influence which I have tried to establish above will prove of some importance for the location of the text.

* * *

I take this opportunity again to express my sincere gratitude to Professor Ekwall for many proofs of the kind interest which he has constantly shown in my work. My acknowledgements are also once more due to Professor Kock for his readiness to discuss with me obscure points on sundry occasions when I have applied to him. Many of the suggestions in my notes are the outcome of these discussions. Mr. Fielden, Lector in English at

¹ PAUES, *A fourteenth Cent. Engl. Biblical Version*, p. LXVIII.

this University, has taken the trouble to go through my manuscript with a view to normalizing the language. Dr. Liljegren and Mr. Cedergren have rendered valuable assistance in reading the proofs of the last few sheets. These and several other friends who have assisted me in different ways I beg to accept this expression of my manifold obligations.

Lund, Sept. 1918.

J. P.





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